

VOL. 7, NO. 35

THE GAY WEEKLY 50¢

MARCH 29, 1980

Gay Community News

**Sexual
Politics
& the Draft**

**White House
Family
Conference**

**Lawyer Sues
Arco For
\$39 Million**

**Alix
Dobkin
Interview**





Photo by Tee Corinne

This is the photo that lithographer G. R. Huttner refused to print which held up the publication of *High Performance* magazine for three weeks.

Flap Over Photo Delays Publication

Compiled by Rebecca Chase

LOS ANGELES — The current issue of *High Performance*, a performance art quarterly based here, hit the stands three weeks late because its printer, G.R. Huttner Lithography of Burbank, refused to print a photograph depicting two women in the act of oral sex. The photo, taken by lesbian photographer Tee Corinne, was intended as an illustration for a cover story about the Lesbian Art Project's theater piece, "An Oral Herstory of Lesbianism."

Originally, the picture appeared on the program for the theater piece, but was not part of the piece itself. In the magazine, it was reproduced six times on a two-page spread, surrounded by texts from the performance.

The editor and publisher of *High Performance*, Linda Frye Burnham, told *GCN* that it was clear to her that Huttner refused to print the photo solely because of the lesbian theme. "He told me that this picture was 'way over the line,'" Burnham said.

According to Burnham, Huttner, referring to the photo layout as the "Lunch Box Special," said it offended his

plant workers and, if left around the office, would offend his customers, many of whom are "extraordinarily conservative." She said that Huttner told her he realized that the photographs were not intended to be titillating or to appeal to customers of pornography.

Huttner's company, Burnham said, is staffed by "middleaged family men from San Fernando Valley" who do not want to deal with lesbianism at all.

Burnham pointed out that Huttner has never objected to printing anything for *High Performance* before. She said that there have been "plenty of genitals" and graphic, candid rape scenes depicted in past issues.

Issue #6 of *High Performance* featured a photograph of New York artist Carolee Schneeman extracting a paper scroll from her vagina. On the cover of issue #3, a photo by Austrian artist Hermann Nitsch showed Nitsch pouring blood into the mouth of a young man who was bound and blindfolded. Huttner printed both issues without protest, said Burnham, although the latter photo

Continued on Page 6

FCC To Stations: Include Gays When 'Significant'

Compiled by Harold Pickett

WASHINGTON, DC — The Federal Communications Commission (FCC) has ordered broadcasters to include lesbians and gay men in ascertainment surveys, which are used by broadcast license holders to determine "the problems, needs and interests of significant elements within their broadcast areas," according to the National Gay Task Force (NGTF).

The new March 12 ruling resulted from a 1977 petition by NGTF and 143 lesbian and gay groups from all 50 states. Five FCC commissioners were present at the meeting, where the ruling passed by unanimous vote.

NGTF reported that "now, broadcasters must listen to the concerns of gay organizations as to what community needs should be addressed in programs."

After the commission vote, FCC chair Charles D. Ferris, in a written statement, said, "Our action today does acknowledge that groups constituting a significant element of the community — handicapped, gays, new immigrant arrivals such as the Vietnamese — are a part of our diverse American people. Whether

wealthy or impoverished, politically powerful or weak, they are to be heard."

However, the "significant" groups must make themselves known to broadcasters, and the stations are not obligated to seek out the gay community groups.

If and when a broadcaster decides that the gay community is significant in its area, the station will then "be obligated to contact representatives of the gay community in future ascertainment surveys," said NGTF.

Previously, an FCC checklist required broadcasters to consult with representatives of 19 different community categories, including charities, ethnic groups, women, and religious groups, among others. Broadcasters were not required to consult with any other community group beyond the 19 specifically stated on the list.

A spokesperson for the FCC (who preferred that her name not be used at this time) told *GCN*, "We don't want to place an unreasonable burden on broadcasters" so that they have to go out and consult with every group in the community. "Practically,

Continued on Page 6

Gays Succeed in Electing Delegates to Conference

By Chris Guilfooy

BOSTON — With battle lines formed, and amid extensive controversy, five regional meetings were held in Massachusetts on March 15 and 16 to select delegates to the White House Conference on Families.

The national conference is slated to take place in Baltimore June 5 through June 7. Its purpose is to recommend ways in which public policy decisions can enhance family life. With what has been called a strong and well organized presence of right wing groups, progressive groups across the nation are attempting to at least maintain a minority voice in the proceedings.

In Massachusetts, progressives have been angered by the lack of information disseminated about the delegation selection process. Says Eric Rofes, who has been elected a delegate and is openly gay, "They (the state conference organizers) did it in such a rush and with so little foresight. Communities didn't have time to meet about it, coalitions didn't have time to form. . . . Even if the right did have as little time as we did — we rely on monthly newspapers like *Sojourner* [a woman's newspaper] or weekly papers like *GCN*, which have deadlines. They (the right wing groups) have pulpits on Sunday and that's how they rally people, through their churches."

On Feb. 19, a coalition of 20 organizations including the Black Caucus, the Gray Panthers, League of Women Voters, Massachusetts Women's Political Caucus, the National Council of Jew-

ish Women, the Boston chapter of the National Organization for Women (NOW), and the Women's Commission in Exile issued a statement characterizing the dissemination of information from state organizers as inadequate. "To date, the State Planning Committee has no comprehensive plan to inform every Massachusetts citizen about the process for delegate selection other than informing some press, legislators, and selected organizations. Many of the organizations here today have been in communication with the State Planning Commission since early December to gain full information for their membership, and still little information is forthcoming."

In addition, these 20 organizations urged more open and democratic delegate selection, consideration of a broader range of issues, and assurance that the concerns, problems and strengths of all families be addressed at the hearing."

A letter was also sent to President Carter, expressing the belief that Massachusetts Governor Edward King had failed to provide " . . . a carefully planned delegate selection process which will be open, democratic and give everyone a chance to be heard."

In answer to these charges, John McParland, a member of the planning staff for the Massachusetts hearings, told *GCN*, "We reached out as best we could. Of the 20 groups who participated in the press conference, I can document that 14 had material in hand. We sent a combined total of 900

booklets to those 14 organizations. We sent information through the Office of Children, the Massachusetts Council of Churches, United Way, 450 media outlets and any state agency remotely associated with families."

Beth Broderson, president of the Boston chapter of NOW, contends: "We got the information because we sat on them. [But it still was not enough.] We made many recommendations to them such as the use of public service announcements, [mass mailings], and [greater use of] the media. They simply did not heed us."

Howard Prunty, a black man and one of three progressives elected as delegates at the Boston regional, told *GCN* "We have a good deal of concern about the selection process. There was no concerted effort to reach out to the black community."

In reply to McParland's contention that information packets were sent to the Black Caucus, Prunty said, "It is naive to think that one or two groups can reach the diversity of the black community." In addition, he said, information regarding the conference came too late to really begin educating people to the issues.

Of the 72 nominees running for six delegate positions at the Boston Regional, three who were elected (Lorna West, Eric Rofes and Howard Prunty) can be characterized as progressives. . . . The remaining three are conservative. Two of the six alternates elected (Glendora Patterson and Miriam Kertzman) are also progressives.

Of the 18 delegates selected at
Continued on Page 6

'Pro-Gay' Candidate Cited In Lawyer's Suit of ARCO

Compiled by David Morris

LOS ANGELES — A suit filed recently against the Atlantic Richfield Company (ARCO) alleges that the giant oil firm violated the constitutional rights of lawyer Robert M. Murdoch by firing him in 1978 because he is gay. The suit specifically names as a responsible party Murdoch's former immediate supervisor, Edward E. Clark, who is the 1980 presidential candidate of the Libertarian Party.

The suit, filed March 6 in Los Angeles Superior Court, claims Atlantic Richfield (ARCO) executives, including Clark, harassed Murdoch by suggesting repeatedly that he should marry, by trying to arrange dates for him and by requiring him to take a psychological fitness test even though he had performed well for the seven years he was employed by the company. It was through the tests and through investigations by private detectives that the company learned of Murdoch's sexual orientation.

When asked by *GCN* to respond to the allegations made in the suit, ARCO public relations manager Al Greenstein said that the charges are not true and that the company will contest them in the courts. He refused to make further comments.

According to one of Murdoch's attorneys, Herbert E. Selwyn, Clark "was one of the ones that kept saying, 'Why don't you get married? Why don't you get married?,' which of course is

nobody's business. . . . Importuning a person time after time after time, in effect what they're saying is, 'If you don't get married you're gay and if you're gay we don't want you.' I think that that is the entire tenor and tone of what the company was doing."

The Los Angeles *Times* quotes American Civil Liberties Union (ACLU) lawyer Susan McGreivy, who, together with Selwyn is representing Murdoch, as saying that it is apparently a policy of Atlantic Richfield not to hire gay people but that they were not immediately aware of Murdoch's sexual preference. At no time did he "flaunt his homosexuality," she said. "Mr. Murdoch was never out of the closet."

Selwyn said the company "didn't give any reason [for the firing]. They're very subtle about everything. They use terms like 'untrustworthy' meaning 'gay.' There is a special semantics among corporate executives which doesn't call a spade a spade."

Clark failed to return *GCN*'s telephone call but Ed Crane, communications director of the Clark for President Committee in Washington, DC, described Clark as "an outspoken advocate of gay rights" and claimed he had been "the leading opponent of the Briggs initiative in California." He said Clark had responded to the charges in press conferences and that there was "no validity whatsoever" to the suit filed by

Murdoch.

Although making no statements about the relations between employers and workers, the Libertarian Party opposes governmental interference in the "free enterprise" system and in the personal lives of individuals, including their sexual lives, and claims to be particularly supportive of the rights of lesbians and gay men. Chuck Pike of the Boston Libertarian Party told *GCN* that the platform on which Clark is running includes a "very strong pro-gay rights" plank.

According to Pike, Clark received about 180,000 votes when he ran for president in 1976 and about 380,000 in the 1978 California gubernatorial election.

Continued on Page 6

8 Men Arrested
As GCN went to press 8 men were arrested in the bathroom of the Boston Public Library.
Beware!

News Notes

quote of the week

"I remind you, sir, that your President is running for reelection. If he would like *twenty million voting-age* homosexuals and lesbians to vote against him, that can be arranged."

— L. Craig Schoonmaker, chair of the Expansionist Party of the United States, in a March 6 letter to U.S. Secretary of State Cyrus Vance demanding that restrictions on the immigration of lesbians and gay men be lifted. (*Italics in the original.*)

like one of the boys

FRAMINGHAM, MA — A six-year old girl has been given the right to play ice hockey on a team sponsored by a boys' organization, reports the Boston *Globe*.

Kimberlie Drews has played as the only girl on a town-sponsored team on Saturdays for the past year. For next fall, she wanted to play on a team sponsored by Framingham Youth Hockey, a private organization. When Kimberlie went to register for the team, though, she was told the rules didn't allow her to play.

"Kimberlie asked me which boy didn't want her to play," her mother, Jo Ann Drews, told the *Globe*. "She didn't understand."

However, the organization's board of directors met to decide the question and voted to allow Kimberlie to play with the boys.

a call to gay brothers

DENVER, CO — From all over the land the radical fairies are once again convening. Last year, during the late summer moon, the radical fairies came together in the Arizona desert. A Great Fairy Circle — the first in centuries — was consciously evoked. A Great Fairy Circle will again be evoked this summer deep in the Colorado mountains.

The dates for this year's gathering are August 11 through August 15. The cost per fairy will be \$90.00. Pre-registration is necessary. A \$45 deposit is requested with your pre-registration. More detailed information about the conference schedule and logistics will be provided to you upon pre-registration. Make checks payable to Spiritual Gathering for Radical Fairies or SGFRF. No one will be denied participation because of inability to pay.

For further information contact: Spiritual Gathering for Radical Fairies, P.O. Box 18583, Denver, CO 80218. Or call: Pat Gourley or Don Gorman (303) 377-7280.

now there's an *immortelle*

PARIS — L'Academie Francaise, the overseer of the purity of the French language, has broken a 345-year tradition by electing Marguerite Yourcenar as its first woman member.

Yourcenar, 76, is a Maine resident and has been a naturalized U.S. citizen for more than 30 years, but her French citizenship was recently restored by the government of president Valery Giscard d'Estaing so that she could run for a seat as one of the academy's 40 "immortals." Members of the academy, elected for life, meet each Thursday to revise the official dictionary of the French language.

A novelist (*Hadrian's Memoirs*), poet, playwright, essayist, critic, and translator, Yourcenar had in the past traveled extensively in connection with her work. Recently, however, her travels were restricted by illness of Grace Frick, who translated Yourcenar's works into English and whom the Washington *Post* refers to as her "constant companion." Frick died a few months ago.

In a French television interview recently rebroadcast, Yourcenar was questioned about the sense in her writing of the tragedy of life and whether she regretted not having children. "To leave behind books," she said, "is even more beautiful than leaving behind children, because there are far too many children."

cruising a gay cult film?

SEATTLE, WA — Plans are underway to make *Cruising* a gay cult film, the Seattle *Gay News* reports. An "informed source" told *SGN* that United Artists is asking theatres to hang onto *Cruising* posters and movie stills, to be re-used when the movie is re-released, this time with an X rating to include violent and sexually explicit scenes cut from the first film.

The film's profits, meanwhile, have been steadily dropping, according to *Variety*, the show business newspaper. The March 12 *Variety* reports that *Cruising* earned \$730,205 in its third week of release in theaters across the country, compared to the \$1,229,186 it earned the previous week. In that week, it dropped from being the nation's highest grossing film to the fifth highest.

Windows, the film about a "psychopathic lesbian" which opened in a number of theatres last week, was not included on the list of top-grossing films.

blacks and whites together

SAN FRANCISCO — BWMT (Black and White Men Together), a new support group for gay men and their friends, was originated recently in San Francisco. "Black men who are primarily attracted to whites and white men who are primarily attracted to blacks have special interests and need which are often overlooked, even derided, by the gay community at large," a spokesman for BWMT said today. "It's time that such special gay people had better access to each other to share ideas and companionship."

"Of course, terms like 'black' and 'white' are inadequate at best and we would be the last to exclude on that basis others such as Asians or Puerto Ricans. Membership is open really to anyone who identifies with our goals."

BWMT publishes a newsletter, is non-profit oriented, and has members from throughout the country and Canada. Further information can be obtained by writing BWMT, 279 Collingwood, San Francisco, CA 94114.

national women's music festival

CHAMPAIGN, IL — The Seventh National Women's Music Festival will take place in Champaign-Urbana, Illinois from May 29 through June 1. This year's Festival will include workshops, films, jam sessions, open mikes and evening concerts. A wide variety of music will be represented: everything from jazz to folk to classical.

This year's Seventh Festival will include thirteen featured performers — among them Alive!, Meg Christian, Holly Near, Terry Garthwaite, Julie Homi, Teresa Trull, Robin Tyler and more. Daily workshops will cover various aspects of music, production, politics, theatre and dance.

For more information write to: National Women's Music Festival, P.O. Box 2721, Station A, Champaign, IL 61820. Phone: (217) 333-6443. Contacts: Marj Plumb, Roxanne Walker: 328-4252, Susan Connelly: 333-1020, 356-2394.

a feminist bloc on their shoulders

HOUSTON — Votes from a feminist bloc were reportedly a turning point in the outcome of the election for offices of the Houston Gay Political Caucus.

Both Steve Shiflett, the eventual winner of the presidential election, and his opponent, Larry Bagneris, signed a list of demands pertaining to the future of women's interests with the caucus moments before the election. Houston's *Upfront America* reports that the bloc, controlling an estimated 80 votes, was prepared to swing those votes against the candidate who did not agree to its list of demands. Shiflett was elected to a third consecutive term as GPC president by a 54-vote margin; he garnered 254 of the total 464 votes, *Upfront America* said.

Jenny Willinger was the only member of the Bagneris slate elected; she defeated Shiflett-endorsed candidate Gil Marin for the secretary slot by a 246 to 206 vote.

The feminist bloc demanded that a feminist caucus be formed within the organization, with a vote on the steering committee and a self-elected chair; that the GPC president meet with the caucus once a month; that the organization form a standing committee to investigate complaints of discrimination; and that women be actively recruited into the group.

As the voting was completed, bloc organizers unfurled a banner which read "We Have a Feminist Bloc on Our Shoulders."

lesbian fertility awareness

BOSTON — Women's Community Health Center is pleased to announce our first Lesbian Fertility Awareness Self-help Group, which will meet for four weeks beginning Tuesday, March 25. This group will provide an opportunity for lesbians to gain skills in observing and charting the changes in cervical mucous which occur during our menstrual cycles. This information can add to the knowledge and understanding we have of our bodies (especially the interaction of hormones during our cycles) and can be used to determine the time of fertility for lesbians who want to become pregnant. There will also be a chance to share information and resources on non-intercourse pregnancy (artificial insemination), and on timing insemination to increase the possibility of having a girl child.

For more information and to register, please call soon: 547-2302.

word is out a winner

NEW YORK, NY — The Marlposa Film Group and WNET-TV of New York won a citation for showing the movie *Word Is Out* about the lives of lesbians and gay men. The award was one of many "Alfred I. duPont-Columbia University Awards in Broadcast Journalism" presented at a ceremony on Feb. 28, 1980.

stripped of more than their stripes

WASHINGTON, DC — Bambi Lin Finney, a sergeant in the U.S. Marine Corps, has been discharged from the service for posing nude in the April issue of *Playboy* magazine.

"The reason why we did it is standards," Col. Art Brill told Judy Mann of the Washington, DC, *Star*. "It's without a doubt that every action a Marine takes — both good and bad — reflects not only on herself, but on every Marine wearing a Marine uniform, now, in the past and in the future. We think that kind of conduct cannot be condoned. It's as simple as that."

But, Mann reports, early in 1974, another Marine, then-Capt. Alastair Livingston, posed nude for *Playgirl* magazine, along with his teammates, on the San Diego State rugby team. Livingston was reprimanded, but was not discharged. In fact, has since been promoted to major.

In the Navy, meanwhile, sailor Jeffrey Bandy III has been stripped of his rank because he likes to strip for pay. The petty officer third class is being demoted to airman because he strips from his uniform down to nothing but a Good Conduct Medal pinned on his black briefs in a club in Fremont, CA. Bandy also faces a "captain's mast," a naval judicial hearing short of a court-martial, and possible further disciplinary action. Bandy told reporters he would like a discharge from the Navy so he can pursue a show business career.

l.a. gets another gay judge

LOS ANGELES — Another openly gay man has been named as a judge here by California Governor Edmund G. (Jerry) Brown.

Rand Schrader, 34, formerly assistant city attorney, was named to the Los Angeles Municipal Court by Brown in mid-March. Schrader is president of the City's Gay Community Services Center Board of Directors; he lives with Dr. Rex Reece in Hollywood, according to the official press release announcing his appointment.

City Attorney Burt Pines called Schrader "an extremely able attorney" and described him as having "experience, [a] keen mind and [a] compassionate temperament."

changing men on film

SAN FRANCISCO — Leonard Kurz is making a film about the changing roles of men and the Men's Movement entitled *Changing Men*. Scheduled for completion in 1981, the film will be a documentary about the development of the Men's Movement, the changes it has brought about in the lives of some men, and the filmmaker's relationship with the people and events in the film. Parts of the movie have already been filmed at the California Men's Gathering in November 1978 and at the Fifth and Sixth National Conferences on Men and Masculinity. In order to complete the film, donations are needed. Tax deductible contributions can be sent to the Film Arts Foundation, Changing Men Production, P.O. Box 40025, San Francisco, CA, 94140.

march on tallahassee

TAMPA, FL — Final plans are being made for the March on Tallahassee for Lesbian and Gay Rights on Sunday, April 27. There will be an "Encircle the Capitol" rally beginning at 12 noon that day with marchers holding hands until the capitol building is surrounded. At least 500 persons are needed to accomplish that goal.

A "Welcome to Tally" rally will be held the night before the march to honor those persons taking part in the walk from Jacksonville to Tallahassee. That trek is being sponsored by the Metropolitan Community Churches in Florida and will begin April 19.

Regional committees are being formed throughout the state to publicize the march and coordinate transportation to Tallahassee. For more information about the march and names of local contact people, write the March on Tallahassee Committee, c/o MCC, 2904 Concordia Ave., Tampa, FL 33609, or call (813) 974-4297 and leave a message.

The Metropolitan Community Church (MCC) of Boston has begun a sponsorship drive to secure support for the April 19-27 trek from Jacksonville to Tallahassee. MCC ministers and lay representatives from across the nation will walk the 160 mile distance between these north Florida cities to dramatize the concern among Christians for the continuing homophobic distortion of the faith and oppression of lesbian and gay people by fundamentalist sects and the so-called "Christian" right.

Individuals, organizations, and businesses who contribute 10¢ or more a mile will be listed as sponsors. The funds collected will be used to send five or six members of the Boston lesbian and gay community to the trek as well as support the ongoing work and outreach of MCC-Boston. A special community service will be held, Thursday, April 17 at 8 p.m. at MCC (131 Cambridge St.) to demonstrate support and solidarity for the trek.



Photo by Susan Fleischmann

From left to right: Ann Maguire, Dave Gearhart (co-chairs of the Massachusetts Gay Political Caucus), Rep. Barney Frank, Steve Tierney, Lucia Valeska (co-executive director of the National Gay Task Force), George Bistransin, and Linda Carford at ceremonies honoring Frank and Valeska for their efforts in behalf of equal rights for all. The event was a joint benefit for the Boston chapter of the National Organization for Women and the MGPC at the Museum of Transportation in Boston on March 19.

No Gay Course for Miami-Dade

Compiled by Lisa Nussbaum

MIAMI — Quietly late last September, Richard Follett, a teaching intern at Miami-Dade Community College, proposed teaching a gay literature course. Gathering what he described to *GCN* as strong, consistent support from English department faculty, the chairperson of the department, and the dean of arts and sciences, Follett took his proposal to Vice-president Duane Hanson, whereupon the idea met with formidable resistance. After verging on rejecting the course in mid-October, Hansen formally did so November 14.

Little fanfare or notice attended the course of the proposal's travels through the ranks of Miami-Dade's faculty and administrators. Knowledge of the proposal and its subsequent rejection did not extend to the faculty and staff as a whole nor to the student body.

At least it didn't reach them until early February when, after

checking out word of the story and interviewing Follett and others, staff writers on the campus newspaper, *Falcon Times*, reported the story in the February 6 edition.

On that date the paper ran a front-page news story, along with an inside editorial critical of what it deemed "fear of the unknown" (in this case lesbian and gay lifestyles) inhibiting free and impartial access to information and debate. In pointing out that "lack of knowledge breed fear which in turn breeds ignorance which in turn results in prejudice," the editorial decried the use of private morality to effectively muzzle access to information, whether through censorship or other means.

The news story identified perhaps the single strongest argument for blocking approval of the gay literature course. Proposal of the course came at a time when professors at neighboring Florida International University (FIU)

challenged Miami-Dade's credibility and fitness as an educational institution. Some FIU staff accused Miami-Dade of "being unprofessional in its administrative, academic affairs" and of offering frivolous or "crib courses" to attract students rather than to promote serious, advanced study.

"There was a big commotion and the waves at the time went pretty high. Dr. Hansen (Miami-Dade vice-president), as I understand it, felt the course would contribute to that (controversy) because of its nature. Not so much the subject, but the fact that it was rather specialized as far as the study of literature is concerned," George Bergen, chairperson of the English department said in the *Falcon Times*.

"We were concerned FIU might sight (sic) it [Follett's proposed course] as an example of a course that should not be offered on a community college level," Bergen added.

With the college then under severe fire as an inferior educational institution, the controversy as to the proposal apparently hinged more on its timing than content. As Hansen stated: "Its controversy was based on timing and not the morality of the subject."

Additional background on this controversy concerns FIU's status in relation to Miami-Dade's. FIU, like Miami-Dade, is a two-year school. But FIU admits students for upper-level (junior and senior) years of study and for graduate work, whereas Miami-Dade is strictly a community college.

FIU, Follett told *GCN*, wants to convert to a four-year institution and is pushing very hard to do so. Miami has at present no four-year university except the University of Miami, an expensive, private school, Follett added. FIU's push to go to four years may have incited some of the accusations leveled at Miami-Dade, he said. "And Hansen was afraid that putting in a gay course might have added fuel to the fire of this controversy," he said.

Hansen claims insufficient student demand for a gay literature course as a second objection to the proposal, Follett said. Follett disagreed with Hansen and countered by saying that "a visible, viable community would turn out perhaps 30 to 40 students for the course, depending on the schedul-

Continued on Page 7

Gay Law Students' Group Plans To Sue Georgetown

Compiled by Nancy Wechsler

WASHINGTON, DC — The dean of the Georgetown University Law Center has vetoed recognition of the GayRights Coalition (GRC), a gay student group formed this past fall. Recognition has already been granted the group by a unanimous vote of the Student and Faculty Life Committee. The GRC is planning to sue.

According to GRC member Clint Hockenberry, this action marks the law school's first veto of recognition of any student organization. Hockenberry told *GCN*, "It mirrors the recent administration veto of the Gay People of Georgetown (GPG) charter at the undergraduate campus."

In a letter denying recognition of the law student group, Dean McCarthy wrote, "Georgetown University is a private university with a history and tradition which is specifically Catholic. University administration must make decisions in light of the conscience and value system identified with this tradition. The university, in terms of its responsibility, cannot concur with an argument that official 'recognition' would not imply endorsement."

"This situation involved a controversial and complex matter of faith and the moral teachings of the Catholic church," McCarthy stated. "Official subsidy and support of a gay law student organization would be interpreted by many as endorsement of the positions taken by the gay movement on a full range of issues. While the University and the Law Center cherish the individual lives and rights of its students, they cannot allow this deep respect of individual rights to become an inappropriate institutional endorsement and subsidization of a group cause involving controversial matters of faith and the moral teachings of the Catholic Church."

The GRC and GPG insist that Georgetown is depriving them of their constitutional rights of association. They claim Georgetown's action is a clear violation of the District of Columbia's Title 34, a law prohibiting discrimination on the basis of sexual orientation.

Reproductive Rights Conference Held

By Nancy Wechsler

BOSTON — A day-long conference for activists in this city's reproductive rights movement was held on Saturday, March 15 at the University of Massachusetts, downtown branch. Forty women and one man participated. The conference focussed on how to organize around abortion and sterilization abuse. It was planned by women from the Abortion Action Coalition (AAC), Mass. Childbearing Rights Alliance (MCRA) and Public Workers for Choice (PWC).

The purpose of the conference, according to conference planner Marlene Fried, was to "bring together people who are working on reproductive rights issues in order to evaluate past work on abortion and sterilization abuse, strategize about future work on these issues, and integrate this work with other issues affecting women's ability to control our lives."

"Some of us also are interested in building a city-wide reproductive rights group that would include people who work in different areas including violence

GRC intends to file suit against the University in District of Columbia Court within the next few weeks. Len Graff, a local attorney, has agreed to represent the group. According to Hockenberry, "We've seen a lot of support from student and faculty over at the Law Center. The student paper has given us good coverage. Our group has been endorsed by the Student Bar Association and the Women's Rights Collective. The Student Activities Committee has offered us support in any way we may need it. A faculty member from the Institute for Public Policy, which is part of the University, has offered to file an amicus brief in our behalf."

GCN asked Hockenberry what chances the suit had in the courts. He replied, "Unfortunately, case law is not very strong to protect us on our constitutional grounds of right of association . . . but we do have very strong grounds under Title 34."

Hockenberry, responding to the dean's letter denying recognition to GRC, told *GCN*, "At first we had very positive signs from Dean McCarthy, except that we had heard unofficial word that Dean McCarthy was given a directive from the president of the University to veto our application. McCarthy is sympathetic to our concerns, but on the other hand he has to follow the directives of the president of the University."

Hockenberry added, "Georgetown University Law Center is trying to improve its reputation as far as being a legal institution, an institution of higher learning — and suddenly the liberal arts education and progressive legal education comes into conflict with the parochial Catholic Church. This is the first time that's happened here. The Catholic Church has not had much influence, at least not seeming to most students, over the law school curriculum. So this has been a shock to a number of people who thought that Georgetown was in name only a Catholic institution. But then out of the blue — the reasons for not recognizing our group were on 'private institutional grounds' and that they were a private Catholic institution."

against women, childcare, sexuality, workplace issues, as well as abortion and sterilization abuse." Fried pointed out that "work around reproductive rights is being done by women of all races, but while some black women did come to the conference, we still have a long way to go in building a genuinely multi-racial movement."

One of the highlights of the conference for many participants was the showing of a just-completed videotape, "Black Women and Abortion." The tape was done by Faye Moore and Linda DiRocco of Urban Planning Aid in Boston.

Julie Kempner of Women's Community Health Center (WCHC) discussed the center's "self-help" focus. Irviene Goldson, also from WCHC, made the point that many Third World women work around reproductive rights issues but do not necessarily turn up in traditional groups organizing around these issues.

Madge Kaplan talked about the Committee to End Sterilization

Continued on page 7

Schools Won't Rehire Gaylord

Compiled by David Morris

TACOMA, WA — An eight-year old gay rights battle came to an end last month when the Washington chapter of the American Civil Liberties Union (ACLU) declined to accept the case of James Gaylord, who is attempting to return to a position in the Tacoma public schools.

The ACLU had previously represented Gaylord when he was fired in December, 1972 from his job as social studies teacher in a Tacoma high school after school officials learned he was gay; the organization had taken the case to the state Supreme Court, where the school board's decision was upheld. The U.S. Supreme Court in effect upheld the lower court's decision in October, 1977 by refusing to hear the case.

Gaylord was fired when a student of his told police he (Gaylord) was gay even though the student, who had learned of his teacher's homosexuality through a mutual friend, made no accusations of sexual contact. Since then Gaylord has been working part time as a business agent and clerk for the Tacoma Federation of Teachers, the union that financed his legal battle.

Hoping for a change of attitude in the school board or in the courts, Gaylord applied last year for a position as a school librarian or as a social studies or research teacher in the same school district in which he had taught previously. He was turned down. Noting from minutes of school board meetings that those hired were less qualified in education and experience than he was, he asked why they had been chosen over him, but school officials refused to explain. In a letter to Gaylord, Willie Steward, assistant superintendent in charge of personnel wrote, "The district does not respond to an applicant's requests for reasons why some person other than the applicant was hired for a position."

Roger Winters, a gay man who is an ACLU lawyer, told *GCN* that the school board responded to his letter asking why Gaylord hadn't been hired by saying that since there might be a lawsuit they had decided not to discuss the case. Winters said that public agencies like the Tacoma School Board can't be compelled to explain their hiring practices.

But in a poll conducted by the *Seattle Times*, members of the

Continued on page 6

Gay Community News

THE GAY WEEKLY

Volume 7, Number 35
March 29, 1980
22 Bromfield Street
Boston, Mass. 02108
(617) 426-4469

Managing Editor	Richard Burns
News Editor	Denise Sudell
Features Editor	Amy Hoffman
Design Director	Eric Peterson
Office Manager	Mike Riegle
Classifieds	Nancy Walker
Promotions Mgr.	Mel Horne
Circulation	Jill Clark
Distribution	Barbara Cischke
Advertising Manager	Larry Loffredo
Ad Representatives	Neuma Crandall Kim Mohr Cilla Fallon Gordon Gottlieb Jennie Ruiz Xanadu Graphics Inc.
Copy Editor	
Art Intern	
Typesetting	
News Staff	
Rick Hillegas	Philip Shehadi
Harold Pickett	Neil Miller
Nancy Wechsler	Bennett Klein
Warren Blumenfeld	John Zeh
Chris Guilfooy	Dan Daniel
Features Staff	
Tommi Avicoli	Lisa Nussbaum
Greg Jackson	Eric Rofes
Marty Kingsbury	Jeff Ruda
Michael Bronski	Harry Seng
Mel Frankel	Betsy Smith
Gregg Howe	Cindy Stein
Jim Marko	Mitzel
Pat M. Kuras	Maida Tilchen
John Kyper	Andrea Lowenstein
Joe Interrante	
Layout and Illustration Staff	
Orestes Antonakos	Stewart Mittler
Donald Verlenden	Tom Huth
Michael Brodeur	Andrew Ochrymowych
Roger Frye	Rob Schmieder
Beth Ireland	Ellen Sperling
Photographers	
Ken Rabb	Michael Thompson
Bettye Lane	Susan Fleischmann
John Tobin	
Promotions	
Peter Martin	Dave Peterson
Tim Sweeney	
Indexer	Charles Ash
Librarian	Dan Berns
Microfilm Promotions	Dee Michel
Bulk Distribution	Ray Hopkins
Southeast Representative	
Christian Lange & Associates	
7000 SW 62nd Avenue	
Miami, Florida 33413	
(305) 666-2588	
New York Representative	
Rivendell Marketing	
666 6th Avenue	
New York, NY 10010	
(212) 242-6863	
New York Distribution	
Majority News, Inc.	
63-65 Gansevoort Street	
New York, NY 10014	
(212) 243-7770	

Gay Community News (G.C.N.) is dedicated to providing coverage of events and news of interest to the gay community. GCN is published every week (except the first week of January and the last week of August) by a non-profit corporation. All material copyright © 1980 by National Gay News, Inc., all rights reserved, reprint by permission only. Our main office is located at 22 Bromfield St., Boston, MA 02108. (617) 426-4469. Office hours: Mon.-Wed. 10 a.m.-6 p.m.; Thu.-Fri. 10 a.m.-9 p.m.

GCN is included in the Alternative Press Index, which is published quarterly by the Alternative Press Center, Inc., Box 7229, Baltimore, MD 21218.

Volumes I-VI of GCN are available on microfilm for \$20/per volume. Write GCN/Microfilm for more information.

Opinions reflected in "editorial" represent the views of the editorial board. Signed letters and columns reflect the views and opinions of the authors only. Comments, criticisms, and information are always welcome from our readers: remember, it's YOUR paper!

Second-class postage paid at Boston, Mass. Annual subscription rate is \$17.50.
ISSN: 0147-0728

Member New England Press Association
Reporters Committee for Freedom of the Press

Community Voices

lost and found

Dear Editors,

I am in the U.S. Army. I enlisted at eighteen years of age, when I graduated from Boston Tech. I am now twenty-two. I've been in the war for 49 months and have 23 months left.

I'm writing you because I am feeling too depressed. And I have no one else to write to. I feel as if I'm going insane. Full of suppressed desires.

I enlisted because I had no self-respect for myself, knowing I was gay. I thought the military would make a man of me. Convert me to the straight lifestyle. It hasn't. But I have become more aware of my needs. I know that running only aggravates the problem. In the course of my travels, Texas, Virginia and Italy (especially) I've come to love myself. I realize I am not inferior or abnormal, just repressed. It's a shame I've had to learn by way of the military, which cramps the social life of gays.

I've just come off a 2½ month assignment in Boston and what a change there was since I was last at home. The gay population is stronger and is being seen and heard. I was never more at ease and happy. I never thought Boston, with all its prudishness, could be so open. I had thoughts of settling someplace else, although I really didn't want to. No need to now.

I am now in Clarksville, Tennessee. What a hick town. The social life here is practically zero. I guess that's why I feel as if I'm going to burst. You can't be open in the military, unless you want harassment. The nearest city is fifty miles away. I've thought about requesting a discharge, but I don't need an undesirable. All I can do is hope I don't crack up and find some way to fill my empty time.

You know, I've met other gays who are trying to act straight and others who just made a mistake by enlisting. What made me realize I can't change me is that I know a couple of gays who've married and who are not happy. I feel for them.

I hate the military, but it has taught me about myself, people, and discipline. And at last my people realize that I am just like they are except for my sexual needs.

From my personal experience, I would strongly advise gays against enlisting. It can be hell emotionally and socially.

I don't know if you understand what I've been trying to say, but I feel a little better. I've run away to change, but I've found myself. I only wish I were free.

Cornell Rattliffe
Fort Campbell, KY

Our group of six white women has been meeting for several months to do consciousness-raising work around white racism (see interview, GCN Vol. 7, No. 31). During the course of that time we have talked to many other women involved in similar groups. We always find a strong mutual interest in the process and results of such work. Questions arise such as: how do you build trust? What are your hardest issues? What readings have you found useful, etc.?

We would like to invite women presently or previously involved in anti-racism CR groups to join us on Saturday, March 22, from 10 a.m. to 5 p.m. in Cambridge for a day of sharing. To respond or ask questions call Sharron at 522-1526.

Hope & want to see you there!!!

Margie Bleichman
Allston, MA

Harry Hamburg
Toronto, Ontario

fighting racism

Dear GCN,

As a gay man who took years to get it together enough to try the pleasures of rimming, and who now really enjoys it, I was considerably upset by *The New England Journal of Medicine* report on Hepatitis A virus infections in gay men (GCN, Mar. 8, 1980). I would find it very helpful to know the extent to which a good soap and water cleaning of the ass can protect the "visitor." I don't want Hepatitis, but neither do I want to give up rimming. Can anybody out there clear this up for me?

Harry Hamburg
Toronto, Ontario

Work Your Own Hours

GCN is looking for two Ad Reps to start immediately. Full-time and part-time available. Meet new people, explore new places. 20% commission. Will train. Call Larry at GCN, 426-7042.

GCN welcomes letters to "Community Voices". If at all possible, your letters should be typed and double-spaced. Anonymous letters will not be published, but names will be withheld upon request. Letters should be addressed to Community Voices, GCN, 22 Bromfield St., Boston, MA 02108.

tearoom queens

To the Editor:

This will increase my unpopularity. However, after reading the article concerning the police arrests at the Boston Public Library, I must come to the defense of the police.

I have been arrested by the police on numerous occasions. I think that I've managed to be in all station houses in the city. We've had our differences and I have been beaten by the police. Therefore, I do not hold any love where they are concerned.

But, because of my knowledge with the police, I also have a working knowledge of what they would like to do and what they have to do. They would much rather be out in their cruisers driving about than to be inside a library catching a bunch of tearoom queens.

I have no sympathy for those arrested. They asked to be arrested in my opinion.

Yours truly,
John B. Fitzgerald, Jr.
Boston, MA

at the library

To the Editor:

Certainly one cannot condone the use of entrapment with regard to recent events at the Boston Public Library, and were I into rest room sex I would consider myself fortunate to not be one of the eleven recently arrested. I would also consider myself fortunate to have members of the gay community in the form of GCN and *Fag Rag* acting on my behalf.

But perhaps an issue overlooked in the heat of battle for civil/human rights is the concept that libraries have been established not for sucking cock, but as repositories for the written heritage of the society.

Anyone participating in tearoom sex is well aware of the element of danger involved, which many would say makes it all that much more attractive. But isn't the rest room at the BPL there for the more mundane purpose of providing a place for men to urinate? And don't the majority of the people using the library, i.e., the "straights" and those gays who use the library for its more traditional established intent, also have certain rights, including the right to use the library without being subjected to the cruising and tricking of a small segment of the population who use the BPL only for the purpose of clandestine sexual encounters?

Anticipating an outcry of enraged self-righteousness, I would repeat that I find the use of entrapment reprehensible, in any situation, and especially in this one. But does being gay give one license to act outside the societal norms, and laws, and do so with the expectation of immunity? Aside from the immediate entrapment situation, is the issue gay rights, or is it not also gay responsibility?

Sincerely,
Douglas Light
Boston, MA

to-write, to fight

To the Editor and GCN Readers:

Watch out! Anita Bryant is back again, this time she is allied with the perennial homophobe, Jerry Falwell. Together these two are planning a massive new campaign called "Clean up America." You can be sure that the "trash" that they intend to target for disposal includes gay civil rights as well as abortion rights.

According to a broadcast of Falwell's "Old Time Gospel Hour," which featured Anita Bryant, and was aired Sunday, March 9, the campaign will take place the week of March 16. It will consist of a "ballot" supposedly advertised in all of the nation's leading newspapers and magazines. There will be three "issues" on the ballot. The first asks whether known, practicing homosexuals should be allowed to teach in schools. The second asks whether abortion on demand should be outlawed. The third asks whether "pornography" should be allowed on newsstands and in the media. The ad will close with a pitch for funds to support lobbying on all these issues.

As a member of Lesbian and Gay Media Advocates (LAGMA), I urge everyone who finds one of these ads to write a letter of protest to the editor of the newspaper or magazine that runs it. Many of these same papers have balked at running ads for *Christopher Street* or ads in support of gay-related issues. If you decide to write, please send a copy of your letter to LAGMA c/o GCN, 22 Bromfield St., Boston, MA 02108. We would like to keep the letters on file to confront those editors who choose to ignore our voices.

The new right-wing Christians are on the rise again. The "Clean up America" campaign and the "Washington for Jesus" march fortell hard times ahead for many civil rights movements, not the least of which is our own struggle for freedom. By using the large financial resources at their hand and by appealing to the ignorance and prejudice of Americans, the Christian right may be able to amass significant support. Our only resource is to raise our voices in protest. Remember: to write back is to fight back.

Sincerely yours,
Steve Owens, LAGMA member
Boston, MA

what a world

Dear GCN:

Tom Reeves' letter in your March 1 issue confirms the sense I have that there is little in your pages to indicate a significant difference between male heterosexual behavior and male homosexual behavior. Both straight and gay men appear to uphold the institutions of prostitution, pornography, and the "liberating" effect of mature men in sexual relationships with the young. Reeves' attack on mothers could have come out of a book by Philip Roth, and his bid for the untrammelled acting-out of culturally indoctrinated fantasies could have been written by Hugh Hefner.

But not everybody who reads writes letters, and I still live in hope for change in both sectors of mankind. Since they have the experience of being oppressed by the patriarchy, however, it would be good to see gay men lead the way.

As of now I must cease my involvement with the problems of men altogether. Young women are under siege by a patriarchy seeking to "liberate" them by strong-arming them into the military. What a world this is!

In sisterhood,
Leah Fritz
New York, NY

legal lesbians

Greetings,

It give me great satisfaction to report that lesbians in the legal and associated professions are "out" in large numbers on a national scale. Of the thousands of women attending the 11th National Women and the Law Conference, a major, quite vocal portion of them are "out" lesbians. We truly made our presence apparent.

There was a pre-registration requirement for a "Lesbian Luncheon" and the women willing to risk that information in writing filled the entire hall. The whole experience has been quite rewarding. The National Conference will be in Boston in 1981 and I'm looking forward to the Boston area women exhibiting that same volume of support that the Bay Area women have.

In S.F.,
Carol P. Wessling
Stoughton, MA

urinal love

Dear GCN,

I was embarrassed and angered upon seeing a recent cover of GCN which displayed a row of urinals.

It is important to me that both gay male and lesbian lifestyles be shared and represented in our newspaper. However, covering the front page with urinals can give misrepresentation of the others in our culture, especially the lesbian culture.

People too often assume that lesbians too "walk the miracle mile" to pick up tricks; go to the baths and the urinals or bathrooms for sex — not true.

Exhibiting an extreme example of lifestyle such as "urinal love" is not representative of me and I feel GCN should consider the others it represents.

A gay man recently told me that he has met some great friends in the urinals. Great people can be met anywhere.

We gays were pushed to the bars, the baths and the streets by society. To remain there is to live with our oppression. And when we believe that great people can be met in the urinals or on the street we are internalizing our oppression.

Wonderful gay and lesbian people can be met anywhere as long as we feel good about ourselves. I'd prefer meeting people with friends, in the park among the tulips and in front of society, proudly.

A very proud lesbian,
Cathy Baker
Boston, MA

Promotions Manager

GCN is looking for a Promotions Manager. Ideas, organizational skills, and a burning desire to help GCN grow necessary. Address resumes to Richard Burns, GCN, 22 Bromfield St., Boston, MA 02108. (617) 426-4469.

Design Director

Applications are still being accepted for the position of Design Director. Background in graphic arts necessary. April 1 opening. Direct inquiries and resumes to Richard Burns, GCN, 22 Bromfield Street, Boston, MA 02108.

an agenda

Dear Lavenders Left,

Good thinking, clear expression and commitment with feeling turn me on, so Scott Tucker (and *GCN*), I love ya for your "The Lavender Left." Reprint it in every publication around the world. Make it into millions of leaflets to distribute in every queer hangout and to airdrop over every ghetto; hold public meetings about it, read it until it's in the heart; tape it for radio, quote it and re-quote it; and then, if we still haven't digested it, print it on edible paper and . . .

Reacting to oppression, we're sometimes like hamsters on treadwheels, in many ways losing ourselves and each other among burdens of necessary "busy work." Lesbians and gay males, we already know much of what we need, both individually and collectively. But *socialism*? Huh?

Not until we demystify the vague generalities the word connotes, and break them down into specific goals for meeting our needs, can we get off the wheels, out of the traps and begin to make permanent progress. What is the "grain" we have for sowing? *Our* bread for baking? We gotta know not only what we want, but also decide on *how* we want it, and how we're gonna go about getting it.

I believe apolitical lesbians and gay men will wake up when we can offer clear goals and feasible plans for their implementation on the issues of sex, race, class, age, work and the control of real wealth. And we'll all know what we're doing when we advocate practical examples of controlling our own bodies and lives, seizing power in our communities, and insuring ourselves freedom from violence of all kinds.

The next step in our movement, then, is for us to be able to answer completely the questions: *when we smash the family, the church and the state, what are we gonna replace them with?* . . . lest either the Beige (non-Lavender) Left or the Ghoulish Right foster a revolution here with processes and results similar to those in Iran.

The Women's Political Party, begun in Cambridge last fall, is beginning to answer the question. They have set down, in understandable language, analysis, goals and steps to reach the goals.

We should support such efforts. And, always mindful that our existence *does* threaten the straight white men's control, we should try to build a real unity in struggle that our Oct. '79 *March on Washington* addressed. It's probably self-defeating to make mass unity the ultimate goal, since every individual and group of people and every geographical location has some unique needs and conditions. Mass unity may eventually become a *tactic* for surviving the present decadent systems, but I never wanna be a gay-owned multinational corporation worker, or a lavender number in a gay state computer. We lose our places in the rigid, autonomous bureaucracies of the world.

Unity logically begins where we live, dealing with the very real issues that confront us and our neighbors every day. We can and must figure out ways to solve problems: they aren't solving themselves and will only get worse. When we test our theories and dare to implement our dreams, the evolving Lavender Movement will integrate our aspirations into our daily lives, until we have what we need and we need what we have.

A relevant aside . . . a friend and I wanna do a survey-article highlighting positive ideas and experiences about coalition in the '80s. If you'd like to work on this project, please get in touch.

Hopefully,

Chris Garten
42 Bigelow St.
Cambridge, MA 02139

pride '80

The planning for Lesbian and Gay Pride Week (Month?!) continues. We have begun with old and new faces, a healthy supply of good humor, experience, imagination and energy. HOW-EVER . . . as we come down to specific organizing of each facet of the celebration, we find some of our(over-zealous)selves having to take on more than can be carried out effectively. In short — we need more help and more input.

Some of these tasks are short-term or one-shot affairs, such as working at an event, making phone calls, doing mailings, etc.; other things, like planning the rally, organizing minority and women's events, marshalling the parade, etc., require more commitment.

Those of us presently working on Lesbian and Gay Pride '80 have high hopes of making this 10th year celebration one in which every segment of the lesbian and gay community feels that it has a hand in making it so, and that there is space for all to be relaxed and have a good time doing it. We need more planning for women's and third world events. On March 23rd at 2 p.m., there will be an open meeting at Buddies, 733 Boylston St., to discuss and organize for Lesbian and Gay Pride events. If you've felt in the past that something was missing, please — take it upon yourself to come out and give a hand. You have an equal voice among us. Watch *GCN's* calendar for listings of regular weekly meetings.

In Brother&Sisterhood,

Bill Powell
Boston Lesbian and Gay Pride 1980
Committee
Boston

cuba

Dear Friends,

As organizations whose members, lesbian, gay, and straight, have been visiting Cuba for many years since the Revolution in 1959, we would like to urge all those who read the recent articles in *Gay Community News* about alleged acts of brutality against gay people in Cuba to take care in evaluating them.

In frightening terms, they attempt to paint a picture of a society where lesbians and gay men are systematically rounded up and thrown into prison. Nowhere are any of the charges substantiated with facts. Nowhere do the authors cite studies by any human rights organization showing that their allegations are true.

Rather, these articles sound much more like the recent rantings which have been emanating from the bigots in Washington who are using anti-Cuban and anti-Soviet propaganda to whip up a chauvinist hysteria in order to bring back the draft and to lead us all into another disasterous imperialist war.

The authors, by adopting a reckless tone of red-baiting, are not telling the truth about Cuba and are giving credence to the saber-rattling of Carter and all the war mongers in Washington.

Coming at this time, these articles seem intent on confusing the movement here about the tremendous advances which revolutionary Cuba has made in spite of unrelenting hostility from the U.S. government and their Wall Street backers.

While the poor and oppressed here at home face increased hardships, the Cuban people have wiped out illiteracy, provided free health care to all, achieved full employment and have put an end to institutional racism and sexism. All these

story of o

Dear *GCN*,

On January 30th, Philadelphia Women Against Violence Against Women and the owners of Giovanni's Room, the city's gay and feminist bookstore, met in confrontation over the fact that Giovanni's Room carries *The Story of O*, a book WAVAW considers objectionable because it portrays violence against a woman. WAVAW had previously written to the bookstore requesting that "you reconsider your decision to carry this book, *The Story of O*." The meeting was held to discuss the complaint and to work toward a resolution of the conflict that had arisen between the two groups.

In addition to the women of WAVAW and representatives of Giovanni's, there were also several non-affiliated members of the local lesbian, feminist, and gay communities present, including myself. The following is my personal interpretation of the situation and analysis of some of the issues involved.

The central issue, as WAVAW sees it, is violence against women as presented in all forms of media, including novels. As Giovanni's sees it, the issue is providing all relevant materials for discussion among the various segments of our communities. Each party interprets the other's position as an attack on their principles. WAVAW asks, "How can a bookstore that calls itself feminist carry woman-hating material," while WAVAW, a feminist organization, is working to alleviate woman-hatred in our society? Giovanni's asks, How can we NOT carry *The Story of O* when it is referred to by feminist authors (Andrea Dworkin, Kate Millet), listed in feminist bibliographies, and often used in women's consciousness-raising groups?

The meeting and the subsequent interaction between the two groups have not progressed beyond this stalemate: WAVAW accusing Giovanni's of supporting misogyny and anti-feminism, Giovanni's accusing WAVAW of censorship. WAVAW has threatened no action against the store but they were clearly offended that their request was not granted and have now brought the matter to the attention of the community by mailing statements to selected gay and feminist organizations in the area. (As a result of the meeting it was agreed that both WAVAW and Giovanni's would send out statements to the same groups in the same envelopes.)

The situation seems to beg an analogy with the recent protests against the movies *Cruising* and *Windows* which have been called by many a cry for censorship. I protested against *Cruising* when it opened here, February 15th, because I thought it presented a clear and present danger to gay people everywhere. Two nights later I was in the theatre on a press pass and saw the film. Although I still think, more than ever, that it is a dangerous movie, I don't feel that I was damaged by seeing it. The potential for danger, in *Cruising*, lies in the pre-existing attitudes of the audience. Homophobes will have their homophobia validated and reinforced in the process of watching that movie. Likewise with *Windows* (which I also intend to protest when it opens here), homophobes and misogynists alike will have their fears and hatred reinforced.

On the other hand, gay men and lesbians who are free of these prejudices will not be adversely affected by these movies. The greatest danger is in the mass-marketing of such films among those

advances have been achieved while U.S. military personnel still occupy part of the island at Guantanamo.

While using wild and unsubstantiated charges to slander Cuba, the writers do not allude at all to the reality which gay, lesbian, as well as black, Latin, Asian, and native — indeed all of the poor and oppressed — must face right here each day of their lives.

Each lesbian or gay person here who is an activist in the struggle has come to know, from first hand experience, just how deeply homophobic and bigoted all the institutions of this society are.

By adding to the anti-Cuban and anti-Soviet hysteria, the authors of the articles are dangerously aiding and abetting all the reactionary forces who are clamoring for increased militarization and who are fundamentally opposed to granting democratic rights to lesbians and gay men. It is these bigoted war mongers who are also behind Anita Bryant, John Briggs, police brutality, and discrimination. Another war would mean unimaginable suffering for millions. Hysterical lies about Cuba strengthen reaction and can only damage the struggle for lesbian and gay rights which lies ahead and must not be derailed.

In the struggle,

Hachett
Kathi Dennis
Preston Wood
Sharon Ayling
Lesbian and Gay Caucus of Youth Against
War & Fascism and Workers World Party
New York, NY

who do have irrational fears of gay men and lesbians. The advertisements set the mood for these audiences. At enormous costs, they build up the suspense before movie-goers get to the theatre so that the shock (for those to whom homosexuality is alien) might be most acute.

As for *The Story of O*, it is also a matter of pre-existing attitudes. This, too, is a dangerous book in the hands of misogynists in the mass-market. But Giovanni's Room is certainly not a mass-market-type bookstore. If a misogynist wants the book, it is highly unlikely that he would step in to buy it at a bookstore that bills itself very plainly *gay and feminist*. Giovanni's does not carry *The Story of O* because it is a sensational best-seller. They carry it because there are serious people in our community who want to seriously study the book, just as there are serious people who study the works of the Marquis de Sade, not with the effect of reinforcing their misogyny, but in order to understand psychosexual behavior as presented in literature.

I am not trying to present a blanket defense of or excuse for marketing woman-hating books. It is not a new argument that a book cannot possess any emotional or psychological characteristics of its own. Books cannot hate women. Hatred and fear can only be inspired and encouraged in the reader when s/he is receptive to manipulation by the author. Manipulation does not always work, especially among those who are aware of the author's technique. To study those manipulative techniques can be a valuable exercise in the politics of language.

The Story of O describes the annihilation of a woman's psyche by means of total submission to the will of men. It is the antithesis of feminist utopian novels such as *Herland* and *Woman on the Edge of Time*. These novels may be studied as extreme possibilities on the spectrum of women's consciousness: *The Story of O* as the experience of living at the most sexually oppressed level under patriarchy, the others as examples of what might be possible in a society free from the threats of patriarchy. This sort of analysis and comparison can be much more effective than a one-sided approach to feminist theory.

To some of us who are interested in understanding the workings of feminism as expressed in fiction as well as experienced in real-life politics, it is important that we understand, also, the workings of its extreme opposite — patriarchal misogyny. It is for this very reason that *The Story of O* has been used so often in women's CR groups. It is for this reason, too, that the book should be available in a feminist bookstore.

We must respect the intelligence and judgement of our sisters and brothers who find this method of analysis to be useful in developing an awareness of our oppression and the possibilities for liberation. We must also respect those responsible for bookstores such as Giovanni's Room for providing a wide range of materials without exploiting us. The owners are members of the gay and feminist communities and are definitely NOT getting rich off profits from the store. To bait them as misogynists or as insensitive to violence against women is unfair, short-sighted, and wrong.

Sincerely,

Ted Faigle
Philadelphia, PA

no bread without liberty

Dear *GCN*,

I disagree with Jerry Silberman's apologetic defense of the Cuban government and its anti-gay policies (in "Community Voices," March 8). Although Silberman himself may be a gay leftist of some kind, his letter is just one more cover-up of oppression. His political blindness leads Silberman to some strange conclusions, but what's worse, also provides grist for the mill of anti-communist reaction. (See the letter from John Mark Roberts in the same issue of *GCN*.) Right-wing gays are eager to agree with Silberman that Cuba's government is "socialist" and "revolutionary." They think communism and fascism are the same and equally bad. When presented with evidence of anti-gay oppression in Cuba they shout, "See! That's communism! So we should be happy with things as they are here." Their message: capitalist oppression is better than "communist" oppression. But Silberman disagrees. He thinks the "communist" oppression in Cuba is more acceptable. This is easy for him to say at a safe distance from what he himself describes as the "specific difficulties of being gay (in Cuba which) are probably no worse than under Batista." This is supposed to be reassuring?!

I don't know if the "Queer in Cuba" letter was written by the CIA or not. But raising that allegation doesn't accomplish much. The question is: are the descriptions of life for Cuban gays, as contained in the letter, accurate or not? I believe they are. What is so absurd about the comment that earrings and underwear color carry sex-role connotations in Cuba? We know how the social significance of such things operates against us here. Such small matters can intensify gay oppression in a thousand subtle ways. There is no Cuban *law* requiring women to wear earrings or men to wear white underwear. But then, there's no Cuban *law* prohibiting any kind of homosexual behavior! Do you think that really matters in a society where anti-gay attitudes are actively encouraged by the state?

Like Silberman, let me add some personal testimony of my own. I spent two months in Cuba in 1971 as part of the Fourth Venceremos Brigade. During my visit I was able to talk to hundreds of Cubans, including at least two dozen gays. I, too, was told by official hosts that anti-gay restrictions were slight and were "being removed." Apparently nine years later they are still "being removed." I was told by gay Cubans that conditions had steadily gotten worse since the mid-1960s. Among the gays I spoke with were members of the Communist Party's youth organization, university students, workers, and street hustlers. All were closeted. Not one had a bad word to say about the Cuban Revolution. But all were bitter about their own oppression and the conservative turn of the government. Many took heavy personal risk to seek conservation gay North Americans for conversation about gay liberation and gay culture.

None of this should be surprising. Despite the legends, Cuba's revolution was not socialist and its society has never been ruled by workers and oppressed. While the Cuban working class benefited in many ways from the anti-imperialist victory in 1959, workers have never held political power. Fidel Castro, with a handful of his closest friends, make all the decisions. This is not socialism! That gays are still kicked to the bottom makes perfect sense. Capitalism requires gay oppression, as well as a politically powerless and alienated working class. An honest look at Cuba's economy and society will show that it too is run by these same capitalist rules.

I have considered myself a gay leftist for many years. And for a long time I shared Silberman's confusion about how gay liberation could fit in with Cuban (or Russian, or Chinese)-style "socialism." To use Silberman's own metaphor: I was willing to eat hamburger instead of filet mignon, but I always had the feeling that there was more to life than cuts of meat. The early vision of the Cuban Revolution inspired me. Before its alliance with Russia, before the anti-gay campaigns, before the Anti-Loafing Law and the militarization of Cuban life, a popular slogan of the revolution was "No Liberty Without Bread, No Bread Without Liberty." That is also part of my vision of socialism. You will not hear that slogan openly raised in Cuba today. And you will not find socialism there either.

My understanding of what socialism is and how we can achieve it led me to work with the Revolutionary Socialist League. In addition to taking a stand on the side of Cuban gay people, the RSL also recognizes the threat which the U.S. government still holds over Cuba's national survival. We will always defend Cuba from imperialist attack. We think the Cuban government's policy of oppressing gays weakens the fight against imperialism. And we think the struggle of Cuban gays for their freedom strengthens the struggles of oppressed people all over the world.

Franz Martin
Hollywood, CA

White House Conference

Continued from page 1
the remaining four regional meetings (Brockton, Worcester, Springfield and Pittsfield) held on Sunday, only one of those elected as a delegate is from the progressive coalition.

Of the 72 nominees at the Boston regional, there were three blacks, one Hispanic and one Chinese who testified. These five people account for less than 7% of the total number of nominees. Also testifying was at least two lesbians and one gay man.

The election of three candidates from the progressive slate in Boston was considered a surprise victory by most observers, including the progressives themselves.

Said Rofes, "Over 90% of the nominees were 'right to lifers'. The first three [nominees who testified] said anti-gay stuff. They all were anti-ERA, anti-abortion, anti-child care. [They held] strict definitions of sex roles.

"We were overwhelmed [by the right wing] and saw no hope of winning. But [as it turned out] there was a fundamentalist slate and there was a right to life slate. They [conservative voters] split their vote on these two different slates. There wasn't a split vote on the progressive slate." Thus, said Rofes, the united front of progressives was able to elect half of the delegates with only minority participation.

In spite of the better-than-expected showing in the Boston regional, questions concerning nomination of delegates and general voting procedures remain. As the system was set up, there were six panels, or topic areas, which ran successively through the day. Before each of the panels, twelve nominees testified. Of the 12, nine were chosen by the state on the basis of when their application were received, according to state organizers. However, Broderson contends that "Those selected to testify had nothing to do with the order in which their applications were received."

The additional three for each panel were chosen on the basis of a lottery, although people were reportedly told they could sign up on a first come basis.

One measure of the strength of the right's organizing power was their ability to bus in large groups of people. Several bus loads ar-

rived towards the end of the day, only to vote and leave.

Even more serious questions were hinted at by some who felt that some people may have voted in more than one regional. Broderson told *GCN* that all five regionals were originally scheduled for Sunday to prevent such an occurrence. According to her, McParland told Betsy Dunn of the Massachusetts chapter of NOW that all conferences would be on the same day.

With the statewide conference scheduled for Sunday, March 23, the attention shifts to the 18 delegates to be chosen by the governor. Progressives maintain the need to appoint people who will be representative of the people in the state. Says Howard Prunty: "Only one [ethnic] minority delegate got elected and that is not reflective of the makeup of the state. There is an overlay of one philosophy [conservatives]."

According to McParland, there is a commitment on the part of the administration to see to it that minorities are represented by appointing them in this final process. "If we don't do that, then we are the bad guys everybody has accused us of being."

Progressives such as Rofes, however, expect to remain in the minority to the right-wingers. "I think that it is necessary for people to participate and expose [our viewpoints] on the floor. Just as I would hope people are picketing on the outside or doing an alternative conference someplace else to expose it. I think we've got to attack it on lots of fronts. These are basically conferences that are media issues but are not substantial policy makers."

Broderson said "We [progressives] are the people who have talked about spouse abuse, the ERA, reproductive rights, lesbian and gay families, day care, flex-time, teenage pregnancy, etc. We want to ensure a feminist viewpoint and we want to look at the changing forms of the family and real American family problems."

Prunty wants the differences between "minority and majority families" recognized. He also wants recognition of the different types of families with some understanding of how that should affect policy. Prunty sees an outcome of the conference not only



Eric Rofes

as a forum for viewpoints but also as an opportunity to establish connections, especially with legislators who might be sympathetic.

In the Rhode Island Lesbian Feminist Newsletter *Part of the Process*, lesbian/gay participation is summarized: "The interests of gay families can best be articulated by the presence of lesbians and gay men at Task Force meetings and at the state conference. We cannot afford to let other people advocate for us without surrendering political power."

Gaylord

Continued from page 3
board made it clear that they would vote against Gaylord because he was gay. "I wouldn't want him at all, or anyone like him," one member said. Another explained anti-gay discrimination by saying, "It's the price they have to pay for being different."

The possibility of another lawsuit was then considered. Peter Judge, past executive director of the Washington ACLU, was quoted in the *Seattle Times* as saying, "The Washington Supreme Court should be given a chance to change the Gaylord decision . . . Litigation is a process of education, and I would hope the jurists have done some reading."

But the second lawsuit began to seem futile as the ACLU legal committee considered it and the committee eventually decided against it. "We haven't had enough turnover on the Supreme Court to expect a better ruling," Winters explained. "But nevertheless, if another gay teacher case comes along I'm sure the ACLU will be right there in the forefront fighting."

James Gaylord accepts the legal committee's decision. But he has no regrets. "It's important to put up a fight," he told *GCN*.

FCC Ruling

Continued from page 1
though, if a group goes and says to a station, 'Hey, we're a part of the community,' I'd be surprised if the station refuses to talk with them." A broadcaster "would have to be nuts" not to talk with the groups, she said.

NGTF's petition had requested that the list of 19 be expanded to include organizations of and for the gay community. With the addition of petitions by handicapped groups for inclusion, the FCC modified an "other" category on the broadcasters' list, the Task Force said, "to ensure that all significant elements and institutions be given an opportunity in the ascertainment process."

NGTF's co-executive directors, Charles Brydon and Lucia Valeska, called the ruling "an important tool" for efforts "to improve coverage of our concerns. We encourage local organizations to take the initiative and contact broadcasters serving their areas, including religious stations. Request that the gay community be made part of their ascertainment procedure."

Brydon told *GCN* that "if a gay group asks to be included in ascertainment, and the station determines that it is not 'significant,' the gay group can file an objection to the license renewal of that station." The FCC takes such objections into consideration, he said, as to whether "the station made the correct decision" before renewing its license.

The FCC spokesperson pointed out that "timing is important" for any group filing complaints against stations. A group's complaint must be filed "one month prior to expiration of the station's license," while the station must "file four months in advance" for its license renewal. Complaints would be filed as "affidavits of personal standing" in the community, and should include such statements as personal residency status and knowledge of the community status of the group in question.

Although it is unlikely a station would have its license suspended as a result of a first complaint, the FCC would probably issue "an admonition, a warning," to the station in question. "I'm not yet sure if a fine would be in order," the spokesperson said.

"It's important for gay groups to have their cases well documented" when contacting broadcasters," Brydon said. They should be able to present "documentation to sustain" the fact that they are a significant group in the community.

"The overall effect of the ruling will depend on how active gay groups are in taking advantage of it," Brydon said, "It's now a grass-roots project."

ARCO Suit

Continued from page 1

The suit claims that in addition to violating Murdoch's constitutional rights, ARCO violated anti-trust laws by making agreements with other oil companies to fix the salaries of lawyers and other upper-echelon white-collar workers, thus limiting their ability to change jobs freely. Murdoch, who received about \$50,000 a year in salary and fringe benefits at the time he was fired, is asking \$39 million in punitive damages, an amount which Selwyn points out, is not disproportionately high for a multi-million-dollar corporation.

Photo Flap

Continued from page 1

"lost me about five bookstores. They refused to carry that issue, and have dropped the magazine altogether."

On the other hand, the current issue has had no trouble on the newsstands, Burnham said, "I have received no negative feedback on the story; the response from the women's community has been positive."

GCN was unable to contact Huttner directly. His private secretary told *GCN*, "I don't think that [Huttner's reason for refusing to print the photo] is any of your business." She hung up before she could be asked further questions.

Huttner did print all of the issue but the eight-page flap which carried the offending photograph. That material was eventually printed by Peace Press of Culver City, which Burnham described as "an alternative press which does work for the lesbian community."

Boston Shopper's Guide

The Ideal

in Copley Square

A Restaurant
for gay women, men,
and their friends.

21 Huntington Avenue,
Copley Square, Boston, MA
247-8249

PERMANENT
HAIR REMOVAL

AT REASONABLE RATES
FOR MEN AND WOMEN

LINDA DIANE JEFFERSON
120 SUTHERLAND RD. #3
BRIGHTON, MASS. 02135
CALL: 734-5777

**WOMEN'S
COMMUNITY
HEALTH CENTER**

a feminist self-help center
Self-Help Groups: Lesbian health
Issues, Menopause,
Herbal healing,
Others

Open House Regularly Scheduled
Monthly Slide Shows—Available for
Groups

women-worker, owned and controlled
639 Mass. Ave., Cambridge 547-2302

—PEERLESS—

Roofing. Tar &
Gravel. Asphalt
Shingles. Slate &
Gutters. Chimneys.
Interior & Exterior
Remodeling

547-7346

GCN needs volunteers to help out
with layout and paste up, as well
as illustration and design.
Drafting, artistic and
design skills are
sought.
Call 426-8752; ask for Eric.

do it.

Janet T. Cormier Inc.

HAIRCUTS TO GIVE A
SENSE OF WELL-BEING

CORNER OF NEWBURY AND HEREFORD STREETS
BOSTON, MA 02116 TELEPHONE 266-0300

**DISCUSS YOUR AUTOMOBILE NEEDS
IN A RELAXED ATMOSPHERE . . .**

ROBERT ARON
CONSULTANT AND SALES REPRESENTATIVE

Please call for an appointment
617/924-8100

PETER FULLER OLDSMOBILE
43 N. BEACON ST. ON THE SQUARE
WATERTOWN, MASS.
Convenient to all Public Transportation

Reproductive Rights

Continued from Page 3

Abuse (CESA)'s past work. "We were able to make the issues of sterilization abuse more public. We developed working relationships between black and white women. Our work contributed to the climate where HEW (Health, Education and Welfare Department) did propose stronger guidelines for sterilization." One problem Kaplan brought up was that "in doing our slide presentation on sterilization, our ability to discuss the issues of racism, imperialism, population control and genocide were most developed, while our ability to discuss the sexual politics of the issue least developed. We found that many women wanted to talk more about these personal issues."

Gottler, in talking about the AAC's work on Abortion Rights Action Week (ARAW) (see GCN Vol. 7, No. 16), raised one of the problems that was discussed throughout much of the day — how to talk about abortion within a multi-issue reproductive rights perspective. She said, "Within the ARAW coalition it was very confusing how to bring up issues. Do we bring up abortion centrally in our leaflets, or do we bring up other issues? If we bring up many other issues does that result in our burying the abortion issue? Just how do we link up abortion to other issues in our outreach?"

The afternoon session was entitled "Strategies for the Future" and had presentations from Harriet Lazarowitz of New York CARASA (Committee for Abortion Rights and Against Sterilization Abuse), Paula Georges from MCRA and Marlene Fried of the AAC and New American Movement (NAM), a national socialist-feminist organization.

Lazarowitz seemed to express the politics of many participants at the conference when she said, "We (CARASA) see the struggle to win abortion rights as a part of the larger struggle for reproductive freedom: the right to have children as well as not to have them — as part of the struggle for a woman's right to child care, gay rights, decent housing, wages and welfare benefits."

Paula Georges of MCRA summed up her views by saying, "We believe that the struggle for abortion rights is best carried out in the context of the overall struggle for childbearing rights. It is a

right of all people, women and men, to control their lives, to choose to have children or not have them, and we see this right under attack from many sides, particularly falling hardest on minority and working-class people.

While the ultimate solution to this problem lies in the total transformation in the structure of power and wealth in this society, we can mobilize large numbers of women and their allies to win tactical victories at this moment." Georges suggested to the group that it agree to help organize a "united front to defeat the Hyde Amendment." (The Hyde Amendment, passed by Congress, and prevents Medicaid funding for abortions. Its constitutionality is presently being challenged in the

courts.)

Fried spoke from her experience in the AAC and NAM. Her general perspective was similar to that expressed by New York CARASA and MCRA. Unlike the other speakers, Fried stressed that "having a national strategy is crucial. The issues are national ones." She described the work of the Reproductive Rights National Network (R2N2), which has helped local groups throughout the country co-ordinate activities such as the March 31 Reproductive Rights Demonstration, Abortion Rights Action Week, and the June counter-demonstration to the Right-To-Life Conference in Cincinnati. She urged that if any new group came out of the conference, it think about affiliating with R2N2.

Course

Continued from Page 3

ing of it."

As for student reaction to the idea of the course and the controversy it stirred, Follett said that the reaction was uniformly positive. Noting that he comes out to his students within the context of the material that he presents in classes, Follett said he informed his students in advance of the *Falcon Times* coverage. "I didn't want them to read about it first in the newspaper," he said. Ever since the day he came out to them they have been very supportive, Follett said. Evidence of this support can be found in the *Falcon Times* editorial.

Follett judged the prospect of the course being taught this spring or next fall at Miami-Dade to be gloomy indeed. "When first I learned of Hansen's decision to reject the proposal, I made an appointment to see him," Follett said. "After numerous cancellations, I got in to meet with him for 35 minutes, at which time he said he'd reconsider. He did so but vetoed the proposal once again." Although displeased at the outcome, Follett said, "It was his (Hansen's) decision and he was open about it."

Follett guessed that factors other than concern over Miami-Dade's academic reputation entered into the final decision. Follett speculated that given that Miami is Anita Bryant's home ter-

ritory, it's not farfetched to think that Hansen had this pressure weighing on him when he rejected the course.

In any event, because of the cancelled appointments and delays, the deadline for getting the course title and description listed in the catalog has already passed, Follett said.

Follett also explained that "I didn't need to go as high as Dr. Hansen to get approval on an experimental course. He said that theoretically, once Bergen had approved it, he [Follett] had proper authority to offer it on a one-semester basis. (Bergen did in fact approve the course.) According to Follett, he went to the Dean of Arts and Sciences Roch Mirabeau and then to Dr. Hansen only as a matter of courtesy, he said.

Follett said he has not given up on offering the course. His internship at Miami-Dade, undertaken to fulfill a requirement for a doctorate from the University of Michigan, will soon be over. After earning his doctor of arts degree in mid-April, Follett can then explore any of three possibilities for offering the course. "I can take it to one of the other three campuses that make up the Miami-Dade system," he said. "Or I can try to get it accepted at FIU. Or I could try to overturn the rejection here at Miami-Dade by organizing a petition drive for support of my proposal, or other forms of protest."

ADVERTISEMENT

Almost 100 years after universal acceptance of the germ theory of disease, it is appalling that every individual is still not being taught the significance of the role of personal hygiene in the prevention of sexually transmitted diseases. All VD Prevention programs must emphasize personal hygiene principles which should be taught from the beginning of adolescence in every health and sex education course. Past efforts to treat VD out of existence have failed; therefore, we must use all available methods of PREVENTION, in conjunction with treatment, to combat the present VD epidemic. Here are some highlights from our widely acclaimed booklet — (soon available in Spanish and Japanese)

THE NEW VENEREAL DISEASE PREVENTION FOR EVERYONE

Personal Hygiene is Significant
to VD PREVENTION and Good Health

Page 2: THE SEXUALLY ACTIVE MALE

Careful washing after sex will reduce the possibility of catching VD. The germs that cause syphilis and gonorrhea, as well as some other sexually transmitted diseases, are sensitive to soap and water. Wash before sex for hygienic purposes.

IMMEDIATELY AFTER INTERCOURSE:

Soap genitals working a bit of soft mushy soap into urinary opening.

Rinse.

Repeat procedure.

Then urinate (which may sting).

Extended exposure or delay before washing diminishes the effectiveness of this preventive measure. Washing is doubly important since even in the absence of syphilis and gonorrhea, other sexually transmitted germs can cause infections such as NGU (non-gonococcal urethritis) or NSU (non-specific urethritis).

If lubricants are involved in the sex act, use water-soluble preparations that will wash away. Do not use an oil base that will leave a film to trap the germs.

NOTE: The foreskin that covers the head of the penis may trap germs which can cause infections. Therefore, special attention should be given to washing the uncircumcised penis.

When vaccines against gonorrhea and syphilis will have been developed, personal hygiene will remain necessary to prevent other sexually transmitted diseases. For example: A gonorrhea vaccine will not prevent approximately half of the reported cases of male urethritis which are not gonorrhea.

Page 3: SOME ASPECTS OF PERSONAL HYGIENE FOR MEN AND WOMEN

Infectious germs which are commonly found in the lower digestive tract may be transmitted from the rectum during certain sex activities. Among the dangerous germs present may be the virus which causes hepatitis, and parasites which cause gastro-intestinal disorders if they enter the mouth (anal-oral route).

The mucous membranes of the genito-urinary system are highly susceptible to infection by some of these germs from the rectum. For example: As a result of careless wiping from rectum towards vagina by the female after toilet, germs are easily spread to the vagina where they may cause infections, and from which they may be transmitted during vaginal, as well as rectal, intercourse. Therefore, females must not wipe in the direction of rectum to vagina. . . .

Personal hygiene before and after sex can be greatly aided by the bidet, a low bathroom fixture, designed to facilitate washing for disease prevention and proper cleansing after toilet. Not everyone, unfortunately, has been adequately informed as to the advantages of the bidet; it is not found, for instance, in homes or hotels in the United States, whereas in many parts of the world it is widely used and significant to personal hygiene. Good hygiene requires careful washing of genital and rectal areas before and after sex.

Men and Women: In our booklet learn also about—

The significance during treatment of no sex contact which may spread the disease, and particularly during treatment for urethritis, no alcohol which may irritate the GU system, delaying cure. The importance of a follow-up visit to the physician to see if further treatment is required.

For the sexually active male — the commercially available germicidal preparation (Sanitube®) for use after intercourse to prevent gonorrhea and syphilis.

For the sexually active female — certain commercially available vaginal contraceptive foams, creams, suppositories and jellies, which also have germicidal properties that may prevent VD.

Send your tax-deductible contribution for a copy (quantities available). We need your support. Learn these facts. Help us distribute these booklets and educate the public.

AMERICAN FOUNDATION FOR THE
PREVENTION OF VD, INC.
335 BROADWAY
NEW YORK, NY 10013

Sister's Sub Shop

20A College Ave.
Davis Square, Somerville

Early a.m. — Donuts,
muffins, light breakfast

Subs & Sandwiches of all kinds

Call for Fast Service 623-7050

Hours: 8:30 AM 'til

8:30 PM Mon. - Sat.

Brothers Welcome

Serving the Gay Community Since 1974 . . .

XANADU GRAPHICS

Phototypsetting

Visual Display Terminals with floppy disk memory

Layout and Design Service and Consultation

Camera Ready Mechanicals

David M. Stryker

661-6975

143 Albany Street, Cambridge

Support Our Advertisers & Support GCN By Saying:

"I SAW YOUR AD IN GCN"

Save this Ad 10% Discount
for repairs only

LESTER'S T.V.

TV-Radio-Phones-Hifi-Color

Expert Repair & T.V. & Stereo — at lowest
prices ANYWHERE! Outside antenna installa-
tion a specialty. Mass. Tech. Lic. 981.

Old fashioned service at an honest price!

Free Pickup and Delivery

15 REVERE ST., BEACON HILL
Boston Tel. 523-2187

DIC

DAVID L. COLLINS, C.L.U.

Insurance for all your needs

45 Williams Street
Wellesley, Mass. 02181
235-8500

Orleans Shopping Plaza
E. Orleans, Mass. 02643
255-2600

Alix Dobkin:



Susan Fleischmann

Still a Separatist

By Jil Clark

"... From Leftist to Communist to Individualist to Feminist to Separatist; ... from Heterosexual to Bisexual to Sexual to Lesbian ..." That is how musician Alix Dobkin traces her political and sexual evolution, throughout which she steadfastly maintained her dedication to one goal:

"For a dozen years I tried to 'make it' in the music business — as a solo artist, in groups, as a songwriter, a commercial writer, and even in coffeehouse management.

"So many times I came so close, and felt great frustration and disappointment. Always there was this rough element of mine — an abrasive edge, an imperfection. Record and publishing executives, independent producers, managers, agents, P.R. men and assorted hustlers could never quite polish me off into a neat commercial package. Lucky for me! ..."

And lucky for those lesbians who have been coming out to the sound of her music since the mid-seventies.

Not so many years ago, there was no "phenomenon of women's (read: lesbian's) music." as some liberal reviewers have euphemistically referred to our proliferating network of lesbian musicians, recording engineers, record companies, distributors, and concert producers. None of this existed before Maxine Feldman recorded the first lesbian/feminist single "Angry Athis," in 1969. Meg Christian was one of the first of our contemporary feminist musicians to sing out lesbian lyrics at coffee houses and clubs. (Whether or not she was completely alone as an "out" dyke entertainer ten years ago, it surely must have felt that way from the stage.) Five years later, Alix Dobkin brazenly staked her claim to a lesbian-feminist "first" with *Lavender Jane Loves Women*: with flutist Kay Gardner and bass player Patches Attom, Alix had created the first album of music for woman-identified women. Her second album, *Living with Lesbians*, was recorded soon after at the Women's Coffee House in New York.

Alix Dobkin identifies with women, not gays. She does not work in coalition with men — gay or straight. Her music, which is created "as much as possible by lesbians," is intended for women's ears only. And, as she explains in the song "Living with Lesbians," on a farm in the Catskill Mountains she and her long-time lover, Liza Cowan "... do all that we can, but we can't always manage to live just with women now ..." Lacking tractors and bulldozers and the skill to operate them, they still must depend on a male neighbor to harvest their fields.

Last fall, Alix, accompanied by her friend Denny Brown, became the first American lesbian feminist musician to do a European concert tour. Upon returning from five and a half weeks in England, Holland, Germany, and Italy, Alix came to sing in Boston. Knowing that Alix is a separatist, I was a little surprised when the producers of the concert contacted me about interviewing her for *GCN*. (I called them back to sure they had cleared this with Alix. They had.) The following are excerpts from that interview with Alix Dobkin and Denny Brown.

JC: Along the lesbian grapevine word has spread that you have turned into a "humanist," that you no longer hate men, that you now have male friends. This rumor seems to stem from something you said on stage last summer at the Michigan Women's Music Festival. What did you say? How has your relationship to men changed, if at all?

AD: I can be polite, much more polite to men now. I can have conversations with them. There are some men that I can be genuinely fond of, on a certain level, for a certain short period of time. ...

But as far as I'm concerned, they're all fuckers on some level. I can still be very comfortable knowing that my man-hating is correct. Some man, including my father, can be very sweet and nice to me, and yet I don't know what he does with some women out on the street when he's out of my sight. There's no reason for me to believe that he's nice all the time, not with what I know

about men, not what my experience tells me.

So I'm very sorry that I may have given the impression in Michigan — and I was criticized for it — that I'm so tolerant of men that I like some men, that I spend time with men. I didn't clarify *how much* time I spend with men: maybe ... ten minutes per month. I don't want anybody to get the impression that suddenly I've done a turn-around and I really like men now. I don't like men now, although I'm finding it possible to be pleasant with them ...

JC: Why this change. ... ?

AD: It's just too hard not to be. It serves me. I don't do it unless somehow I get something out of it, unless it helps me in my separatism. I don't have men friends but I'll wave to the U.P.S. guy on the street. If I see him in the grocery, I'll have a chat with him. I have no problems with talking to the neighbor down the road for ten to fifteen minutes, even having a cup of tea. And it serves me to be nice to the man at the gas station.

JC: I know that I have good reason to fear and resent and hate men in patriarchy. On the other hand, I work with men. I imagine that only a fortunate few would-be separatist lesbians can arrange always to work with women only. When I spend a lot of time with any group of people, I grow to like certain of them, whether they are male or not. Frequently, I feel guilty towards my men friends and confused about my politics because of this contradiction.

AD: I don't see any part of what I feel as guilt, although maybe that's there. On the contrary, I'm angry at men for making me feel this way. I don't enjoy hating men. It's not a pleasant experience. I resent them for forcing me to feel this way about them, forcing me to go against my better nature.

JC: Do you foresee a time when you won't hate men?

AD: No, not in this life.

JC: Do you foresee a time when all women will hate men?

AD: I think all women already hate men. Do I see a time when all women will acknowledge this? I hope so. It may happen but I don't expect it in my lifetime. I think men will always have some women to take care of them, to comfort them and hold their hands, though I think a great number of women are waking up.

JC: Didn't you use to do strictly lesbian-only concerts?

AD: No. In Northampton I did because I performed at the Lesbian Gardens and that was the policy of the space. In Lansing at the Lesbian Center I did because that was the policy of the place. What I did do for a while about four years ago was to ask non-lesbians to leave for one song at the end of the evening.

JC: If a man insists on being in the audience of one of your concerts, what do you do?

AD: Well, at a concert Lavender Jane did at Douglas College in New Jersey in 1974 ... It was not clear in the negotiations that it would be for women only; we hadn't gotten it in writing. The President of the student body brought this boy with her and she wanted him to come in. There were close to 500 women jam packed into this room and they all started saying, "So, shall we go on with it? ... Shouldn't we? ... There'll be such trouble with the school administration ..." and blah blah blah. The producers and other musicians said, "Oh, let's just do it. So what if there's just one man here."

But I couldn't. My nature says, "OK, let's not have any trouble, smooth it all over and make it nice." But I knew I'd feel sick. I went up on stage and said to all these women, "Hey, it's your concert, too. What do you want to do about this?" So all these women started coming up on stage saying what they felt and almost everybody said, "No, we don't want men here." Finally, the president of the student body came up in tears and she was so moved and said, "I agree with you. We shouldn't have men here." She had been convinced ... what we decided to do was "cancel" the concert, because otherwise we would have left ourselves open to being sued for false advertising, and everybody went out and came back in [to attend a private "meeting"] and it was one of the highest concerts I've ever had. All the women felt so involved; they had a stake in that concert.

JC: Some woman, whose age I guessed to be about 32, leaned over to me at your concert and said, "You know, I feel like an old lady here." So I looked around the audience and then up on stage and I realized the musicians must be among the oldest women at the concert. Would you comment on this situation, as well as on the fact that women's records sales tend to be excellent in college towns. ... ? Does our culture become obsolete for lesbians when they turn 30?

AD: I hate to think that, but I know from my own

I don't enjoy hating men. It's not a pleasant experience. I resent them for forcing me to feel this way about them, forcing me to go against my better nature.

experience that women just say, “enough is enough!” . . . I’m 39 and I still feel that going to a women’s event is a good evening’s entertainment. I don’t feel like I’ve outgrown it. I’m biased, but I think I’d feel this way even if I wasn’t in the business. Yet old friends of mine who used to go to these things now just go to their parties. Where I live there may be 500 women in overlapping circles that never go to any feminist events . . . I don’t know why and I hate it.

DB: Older lesbians have had their own culture for years; our culture is very young. They are probably happy to just buy records and not be in a crowd of lesbians from another culture all the time. I do, however, think that younger lesbians, who have had women’s music since age 16 or whatever, will not abandon women’s music for the local symphony series. I am also optimistic that, as the quality of concerts gets better, these women who have been gone for a long time will be coming back — pleasantly surprised.

JC: **Our speaking of older generations of lesbians makes me think about my own aging and my growing need to feel bonded to my friends as most people feel bonded to their blood relations. Becoming lesbian feminists meant, for many of us, distancing ourselves from our families and, for all of us, rejecting those societally sanctioned institutions — marriage and the nuclear family — which are supposed to provide emotional and financial security. Do you feel that you have begun to establish for yourself an alternative “family” of**

friends? Have you talked with your friends about becoming “family” for each other and the commitment that involves?

AD: Yes, I remember Liza and I talking about it with these best friends when we were all living together. We said we were closer than blood family, but then we had a fight with them and, by golly, they are not my family.

JC: **Do you feel that way about your lover, Liza?**

AD: Yes, I think so, although that’s not a given, either. As you said, you can be very estranged from your blood family, too. No matter what, I would still have a relationship with Liza. I still would have a history with her. There are certain bonds between us that I don’t think will ever be destroyed. I guess those are as real as family ties.

DB: This subject came up in Europe. In Germany, women are very attached to their mothers and families. To be over 20 years old and still living with your family is not uncommon. A woman told us that when lesbians got sick there, they went to their families. Other women didn’t come and do hospital vigils or help them make decisions. So when the chips were down, it was their families they turned to.

AD: In the U.S., a fifth of the population moves every year and, of course, lesbians move even more. And it takes a long time for women to learn how to take care of each other and to establish a community.

I think that lesbians in this country already are a community. I’m convinced of it, though I’ve heard a lot of arguments that there really isn’t a community, that we don’t fit the description of a community.

JC: **How would you describe a “community”?**

AD: It reflects a shared consciousness and the women in it come into contact with each other regularly by some form of communication.

DB: Just as we have redefined what is political, we are redefining what a community is, what a family is. It’s not going to look like your traditional family, and maybe when you get sick you’ll go to some witch’s home instead of the hospital. It’s all going to be so different that [we can’t determine whether] it’s a family or not or a community or not, [according to patriarchal] criteria.

JC: **Alix, you’ve recently returned from a European concert tour. You are the first U.S. lesbian musician to make such a trip, so we are anxious to hear you talk about it. How did your reception in Europe differ from**

your reception here?

AD: Well, it varied according to where I’d sold records. In Holland I am so popular it’s amazing. I’ve sold more records in Amsterdam than in any other city in the world. In Germany, I’ve sold thousands of records. In fact, if it wasn’t for my distribution in these countries, I would have had to go out of the business.

A couple of German women felt that *Lavender Jane*, as opposed to any other record of women’s music (including *Living with Lesbians*), has appealed to European women because there’s something were folky and European to the music that they immediately identify with. They don’t find this in any of their own women’s music, including their own women’s movement rock. That’s all they have (in the way of women’s music): horrible loud rock.

JC: **Made by lesbians?**

AD: Yes. The Flying Lesbians. Folk rock. Not heavy metal, but [loud enough that] you can’t hear the words or the woman next to you.

In Holland, almost everybody knows English, so I thought that accounted for the popularity of the record there. However, in London my records haven’t sold because they have poor distribution there and hardly any one knew who I was. In Italy, they did a fabulous publicity job, so 500 women showed up. And even that wasn’t as many as they had hoped for.

The responses were for the most part warm, but so strange . . . First of all, I had a translator in most of the towns, and reactions to concerts varied so much according to how she was feeling that day, or how our relationship was or where she was from. For example, we had a translator from northern Germany in Munich, which is in southern Germany, so the audience had a hard time understanding her. All these things came between me and the audience.

On the other hand, the response to something familiar like “The Woman in Your Life” was thrilling. Women all over Europe just “glommed on” to this song. But, of course, I couldn’t sing a lot of my songs; they couldn’t all be translated. I didn’t sing “Non-monogamy.” It would have been complete gobbledey gook to them.

JC: **Did you encounter any resistance to your women-only policy?**

AD: In Italy, the separation of sexes is an old tradition. Men have their work and women have theirs. Straight women who are free on a Saturday might go to an all women’s dance. If there are 2000 women there, they’re mostly straight. It’s really different.

JC: **What affect does all this have on European women’s social position?**

AD: And lesbians there also get very little support from the women’s movement. I would say there is a much bigger split in the women’s movement there between straight women and lesbians and [closeted] lesbians are really angry at lesbians who are out. Out lesbians feel thwarted because it’s considered bad to be out as a lesbian in the Italian women’s movement.

JC: **What about the reaction of all the straight women in your Rome audience to your lesbianism?**

AD: Sure, there was a problem. There were little boys running around, but I wasn’t about to . . .

DB: —Ah, the chaos of Italy! Don’t even try to fight it. I imagined getting an Italian mother screaming and screaming at us just minutes before the concert. I kept thinking, “I hope they don’t hear that Alix doesn’t allow boys at her concert because I’d like to see the concert get out of the city intact.”

AD: Which reminds me, before the interview, Jil, you mentioned the stand I’ve taken against allowing little boys at Michigan [the annual Michigan Women’s Music Festival]. I haven’t changed my position. I still don’t like boys of any age at my concerts. I still support any woman’s choice to raise or not raise her children. It’s a

heart breaking issue.

In Berlin, we stayed at the apartment of a woman and her son. The first evening we got in, we were into the issue of boy children and mothers hot and heavy. After a couple of hours of intense conversation, we still had no good answer. [We could only conclude that] it’s really hard. How can thiswoman-identifiedwoman manage to raise this boy? Yet she loves him and she’s his mother. She feels she’s got that responsibility and doesn’t get support that she feels she should get from other lesbians. I can’t find fault with her or say she should be doing something else. *I don’t know what she should be doing.*

DB: This woman was incredible in that she was raising her son to be homosexual. She doesn’t want him fucking women and she tells him that. “You may have to find men whom you can teach to love, but that’s what you’ve got to do, because men must stop fucking over women.”

Another woman, in Italy, said of her son, “He is castrated in our relationship.” She knew what she was saying, though the language barrier made her words seem awkward. Mothers of sons must do this so that they will stop abusing women. These women made this clear to their sons in ways that I haven’t seen American women do.

JC: **Why is it that you, a lesbian feminist from the U.S., can tour Europe and draw huge crowds of women there?**

AD: I’m a lucky combination of things. I spent years in folk music circles in the ’60s when it was really exciting. I spent a couple of years in the Village when the folkies were getting their shit together. I participated in all that, I knew those people.

I had the Jewish progressive, left-wing background that gave me a tremendous foundation for political work. That training has been important to me. I was picketing at Woolworth’s in ’58, I was in the [Communist] Party when I was a teenager.

Then the women’s movement gave me the theory I needed to back up my lesbianism (I came out in 1972), and my ten years as a professional folk musician came together with my political background so that I could make a record like *Lavender Jane Loves Women* with Kay [Gardner]. How we made that record — considering the lack of financial resources and experience — is incredible. We spent less than \$3,500 on a thousand copies of the record. But it astounds me — humbles me — that record has been such a force in so many women’s lives.

All these wonderful things came together so neatly that I found myself in the position to go to Germany to talk about being a Jew to women who did not want to hear it and [I could] still feel safe. I knew that nothing bad was going to happen to me [at my concerts] because I have this prestige, this background [among feminists].

JC: **Have you identified less as a Jew since you grew to hate men and their misogynist institutions?**

AD: Less as a Jew? No. I identified less as a Jew before I even knew I hated men. Being a lesbian made me identify more as a Jew — culturally, as a Jewish woman.

JC: **What does that mean to you?**

AD: It means that I don’t like Jewish men, either. It means that Israel is a patriarchy. It means that the Jewish god is still one of the biggest pricks of all, along with Christ and the Christian god. *That’s* how I identify as a Jew.

JC: **What does being a Jewish woman mean to you?**

AD: I think it makes me very strong. It gives me an incredible amount of resources and toughness and a sense of survival. It give me a very clear sense of how men are and of how tough it is for women to survive. I think I have a certain sense of that from being Jewish. It provides me with a culture that says it’s right and natural for me to be pushy and assertive. A lot of *chutzpah*.

JC: **Now that you’re back from Europe, what will you be doing with your music?**

AD: I plan to be playing music with more women. I’ve been making music by myself mostly but now I’m hoping that will change. I’ll be playing with River Light Woman . . .

JC: **In Michigan, much to everyone’s surprise, you did a disco number . . .**

AD: Yes, I love playing the bass, it turns me on, but I have no specific plans for it. I especially love playing bass with Suzanne [Shanbaum, of Berkeley Women’s Music Collective] — a great musician. I’d love to get her to move to the Catskills. I love the Catskills. That’s where I want to be.

BODYTONE

Natural body care products for face, hair & skin for men and women.

LOTION EROTIQUE POUR
L'AMOUR ET LE MASSAGE

honeydew, orange, strawberry, raspberry

MASSAGE OILS

peppermint

anise

tangerine

lemon

SHAMPOO

honeydew

coconut

amaretto

papaya

SOAPS

SEA SPONGES

AND MUCH,

MUCH MORE . . .

Stop in, telephone, or send for free mail order brochure.
78 Dartmouth St. (nr. Appleton) Boston, MA 02116 617/536-3111

Odyssey of a Unicorn Flu Blues

By Nancy Walker

When I was a kid, I invariably came down with some dreadful disease on my birthday — usually strep throat, sometimes measles. Never chicken pox. I waited till I was 21 years old to have a case of chicken pox. But I had a grim attraction for microbes whenever some memorable occasion was about to occur in my small life. It was very frustrating and saddening. After all, I was just a kid, and kids are supposed to have fun on their birthdays.

Well, another super spectacular was looming on my horizon recently, so, true to ancient form, I arranged to come down with a horrendous case of post-flu, falling down feverish flim-flams.

I do not take well to missing work. I have the attitude that the entire world, within my line of vision, no matter what or where it may be, depends utterly and completely on my being there. My boss, therefore, is deemed unable to function without my extraordinary assistance. *GCN* is unable to put out an edition without my special touch in my petty patrimony (matrimony?). The whole universe spins unfalteringly about me, so, being a responsible individual, I *must* do my part.

So, I do my part. I work with the flu, with the sore throat and the headache and the multiple unmentionables of the flu. I think I have succeeded in cheating fate. The following week, after the flu has flown, I find out that it has left a second cousin more persistent and unconquerable than itself. I succumb. I am at work and my boss says, "Why don't you smile?" I answer, "because I'm sick." It dawned on her that something was very wrong with me, and she sent me home early on Wednesday, March 5. I went to bed. I stayed in bed until Wednesday, March 12, taking bum-

ble bees for the germs (tetracycline looks like bumble bees. No, I'm not any more crazy than usual, Louise). So far, aside from having to miss work, nothing tragic would appear to have resulted from my sojourn in bed. However, Pat Bond came to Boston on Saturday, March 8, and, of course, we had expected to spend a bonded weekend, seeing her performance on Saturday and attending a reception for her on Sunday.

Monday we had planned to wine and dine Pat, Ian and Kruk at our friendly fire trap, but it was occupied by me, my sother and about 8 million bacteria, all of them on the warpath. So, we cancelled Monday to my loud, discordant importuning of heaven. We bargained with fate for Wednesday evening instead.

Wednesday, my temperature having remained at "normal" (the only thing about me that ever is) for three days, I thought I should be all right. Suddenly the wind which had been howling for two days, blew out the big candle that heats our apartment, and the place turned polar. It was getting late. I had to go to work to escape the icicles. My sother was going to drive poor delicate me.

Doodle Bug (our '69 VW) must have had the flu too. She wouldn't start. I had to take the germ infested sardine can called the Green Line to work. Stumbling around, still on tetracycline, I managed to get through the day, and caught my crowded can after work, only to have the usual fifteen minute torment last for 50 minutes as the train inched its way along, stopping every few feet.

I got home at 5:35. Pat, Ian and Kruk were due at 6. We were going to make an elaborate meal. The place was still freezing.

Somehow, working in tandem (like a bicycle built for two) my

sother and I got the meal prepared by a not too outrageous hour. But even so, by the time we were ready to eat, Pat was near frozen. Solution: All five of us ate in our non-eat-in-kitchen with the oven door open and the oven on.

If anyone had to get up from the table (Kruk was sitting half-way out the window), we had to move the table and do a lot of breath holding. The space was very tight, and the oven door itself was propped against one side of the table. The arrangements were *tres chic*. Finally, in an uncharacteristic attempt at sanity, I agreed that it would be a good idea to take dessert over to Kruk and Ian's (where Pat had been staying) and complete our meal in warmth and comfort.

The evening was far too quickly, at least from my point of view. We screamed and laughed and must have given our neighbors plenty to think about. But by some miracle of timing, Pat and the fellows were spared the viewing of our 17 rolls of slides from the California trip.

One of the things in this mad life that keeps drumming at the back of my mind is the role of coincidence (fate?) in our adventures. I first saw Pat Bond on the screen, as, no doubt, did most of you who have seen her. I saw her at a very difficult time, and I only went to see the film *Word Is Out* because it was being shown in Cambridge as a benefit for *GCN*. I cannot tell you the depths of personal agony that I was experiencing at the time, but I can say that it was all-consuming and my attention was riveted on self. Even so, one individual in that film of many fine, brave, wonderful individuals, one particular individual was able to pull me, for the moments she was on the screen, out of my misery. I felt as if I knew

Continued on Page 13

THE NATIONAL TOURING COMPANY
EARL WILSON JR'S
GRAMMY AWARD WINNING
HIT BROADWAY MUSICAL!
"IT'S A SMASH" REX REED

let my people
COME
a sexual musical

BOX OFFICE OPENS AT 10AM DAILY & NOON SUNDAYS
TUES., WED., THURS., 8PM — \$9.50 & \$8.50
FRIDAY, 8PM — SATURDAY 7PM & 9PM — \$10.50 & \$9.50
SUNDAY 3PM & 7PM — \$9.50 & \$8.50
STUDENT RUSH TICKETS — \$6.00

THE BOSTON REP
1 BOYLSTON PLACE, BOSTON

FOR FURTHER INFO & TEL. CHARGES, VISA, M.C. CALL (617) 423-6580

Buddies Meet
On
Sundays
At

Buddies

For A Hot Time

2 For 1 All Day (12 noon to 2 am)

Live Entertainment In The Lounge
(4 pm to 12 midnight)

Disco From 5 pm

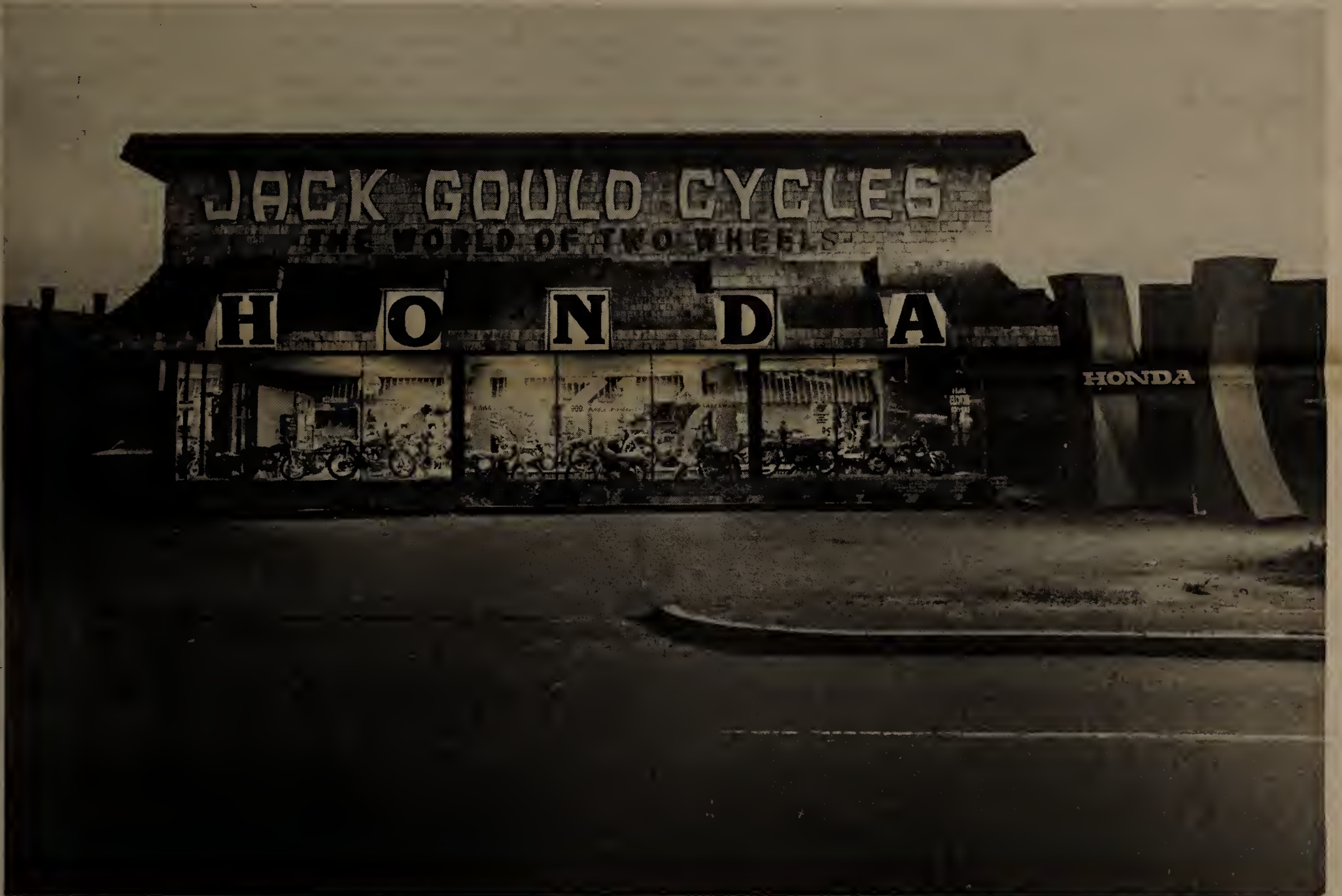
733 Boylston Street, Boston 262-2480

Free Validated Parking in Center Garage

"Boston's Hottest Disco and Cruise Bar"

**Follow the leaders!
Catch them if you can
at**

JACK GOULD CYCLES



Jack Gould offers you more personalized service.

Sales • Service • Parts

- ***free riding instructions***
- ***free road service***

**811 Lynnway
Lynn, Massachusetts**

(617) 598-3700

(617) 598-3701

Strange Paradise

The time, forever. The place, inner space.
The music, a radiantly crafted portrait of a personal and artistic journey. The artist, Cris Williamson — creator of the best-selling album of women's music, *The Changer and the Changed*.

Cris Williamson

Give her new landscape a listen.
It will resemble your own.



Available in LP or cassette in many record and women's stores, or from Olivia Records, Dept. G, 4400 Market St., Oakland CA 94608. \$7.00 includes postage and handling costs.

GAIA'S GUIDE — 1981

The Guide Book for Gay Wimmen

This 7th edition: all USA/Canada + Western Europe.

Only \$8.00 from: NEW EARTH BOOKSTORE,
24, E. 39th St., Kansas City, Mo; 64111

(Includes first-class postage and guaranteed discretion.)

All other correspondence, etc. to:
GAIA'S GUIDE, 132 W. 24th St., N.Y., NY; 10011.

Also on sale in all Gay, Feminist and
Alternative bookstores.

BARS/CLUBS/RESTAURANTS/GROUPS/TRAVEL
AGENCIES/RESOURCES/SERVICES/RESORTS/
BOOKSTORES/PUBLICATIONS and much, much more

Theater

Torturing the Audience

The Transfiguration of Benno Blimpie

By Albert Innaurato. Directed by Paul Dervis. With John Savoia, Debbie Babitt, Linda Bisesti, Stevenson Carlebach, Robert Deveau. At the Alley Theater, Cambridge, MA

By Michael Bronski

When Albert Innaurato's career first began in New York he had three plays open right after one another. With *Gemini* at the Charles Playhouse and *Benno Blimpie* at the Alley, all we need in Boston is *Ulysses in Traction* to complete the cycle. However, we might then find that a little bit of Innaurato goes a long way. *Gemini* is a nicely built play with moving, tender moments which reduce its tendency to overplay its grotesque and self-indulgent extremes; the whooping and screaming of Bunny and Herchel are made bearable, put into context, by the quieter, contemplative predicaments of some of the other characters. Innaurato has a weakness for turning characters into nightmarish cartoons when he wants to get a laugh, and for avoiding dealing with themes that are too painful.

The Transfiguration of Benno Blimpie shares these flaws. Benno is a 500-pound twenty-year-old who announces at the play's beginning that he is "eating himself to death." Sitting on a pillar, stage center, Benno recreates scenes from his past life, both verbally and with the use of actors. Stage right are his bickering, nasty, hateful parents. They argue, hit each other, and generally humiliate the small (but

quickly growing), young Benno. Stage left is Benno's grandfather, flirting with a 13-year-old girl who eventually kills him with a broken bottle when he won't come through with his social security check quick enough after sex. At the play's end, Benno has a long monologue about being forced to blow three older boys (he is constantly humiliated by his schoolmates for his weight, artistic temperament, and one presumes, his incipient homosexuality) and then beat up and forced to eat dog shit and broken glass. The play ends with Benno taking a meat cleaver to himself and announcing again that he is "going to eat himself to death."

This is strong material, obviously meant to get your attention, if not your goat. The question of "what does this mean?" is generally applied to plays that confuse an audience rather than entertain, enlighten, or in some way move them. But you leave *Benno Blimpie* asking what is meant. Is it a simple depiction of what society can do to a person it decides to cast out? Is it a graphic portrait of self-hatred presented as a warning to those who are prone to it? Is it a *grande guignol* exercise in self-hatred, an exorcism for the author? (At the end of the printed edition of the play there is a note declaring that the play is in no way autobiographical. *My dear*.) After some reflection the question changes from "what does this mean?" to just plain old "why?"

In the sixties, one might have been able to get away with presenting *Benno Blimpie* as a black comedy. But we are meant to identify with the character too

much to take the play as merely funny, even ghoulishly funny. If the play were longer (perish the thought) it might have been possible to build up horror upon horror and make the audience sick. However, the play lasts just over an hour, not enough time to create a sustained effect. Grotesque vignettes tumble one after another and lie there. If we are meant to identify with Benno (and we are to some degree) the play should instill in us both terror and pity. By placing Benno in a cartoon, side-show, of a world, part of his humanity is diminished. We pity him, but never fear that we may be him.

Given the problem of playing the play at all, the Alley Theater does a pretty good job. John Savoia makes Benno a feeling, hurting, human being. The other characters are played shrilly, one-note. Since they are living within Benno's memory that is how he remembers them. But this technique causes a problem: can we completely sympathize with someone who is so patently *looking* for sympathy by presenting us with gross distortions? Benno does not become more human by surrounding himself with the very monsters that he himself has been accused of being. I don't know how else the play might work. Certainly Benno should not be a grotesque: that would turn the entire play into a freak show. There is not enough material here to portray everyone as full characters.

During his final monologue Benno speaks of lying on the pavement, totally used, degraded,

Continued on Page 13

THE CLUB

OGUNQUIT
MAINE



CRUISE ON IN TO THE PRE-OPENING PARTY
APRIL 11, 8PM DANCE YOUR BUNS OFF!
EAT LITE! DRINKS 2 FOR 1 8PM to 10PM

Ogunquit is a beautiful place by the sea ...
only one hour & 15 minutes from Boston ...

Meet General Manager Bob Hedrick,
formerly of the Crown & Anchor, Provincetown, Mass.

ONE MINUTE WALK TO TOWN
FREE PARKING

SPRING HOURS
THURS. THRU SUN. 8PM TO 1AM

52 MAIN ST. U.S. RT. 1
OGUNQUIT, ME.

Sexual Politics and the Draft

We are a group of Boston area women who are committed to preventing the institution of the draft for women and for men. To contact W.O.R.D., call the Boston Alliance Against Registration and the Draft (B.A.A.R.D.) at 491-4694).

1980 marks the first time women have been included in a proposal for selective service registration and draft registration. This fact adds a new dimension to the draft, to U.S. foreign policy, to the role of the U.S. military in the world. We write this statement as women from the women's liberation movement and as women categorically against the registration and drafting of any one person by our government. We write this because the analyses and activities generated as a result of the Vietnam War lacked sexual politics. The thinking of the women's liberation movement, and the lesbian and gay movements, must be realized in the movement against the draft.

Carter's inclusion of women in his registration proposal has many levels. A decade into the women's movement and Carter's major contribution to women is *not* the recognition of our needs but of what we can do for him. He has offered us equal rights to become cannon fodder. A draft for women may placate some advocates of women's rights, but the draft threat makes it harder for women to struggle for equality. For example, the anti-ERA forces have successfully put forth the false image of women on the front lines (pregnant, no less) as the ultimate result of the ERA. Consequently, we can expect opposition to the ERA to gain momentum from Carter's proposal. Women are being used by Carter for his election strategy as well as his presidential policies. While the media highlights the debate about women and combat, titillating its audience with anti-women statements by soldiers, government officials and the brass, the assumption that there should be a registration and draft for *men* goes practically unchallenged.

As feminists, we have been put in a difficult situation. According to General Westmoreland, "no

man with gumption wants a woman to fight *HIS* nation's battles." This kind of statement reveals the double-edged nature of the no-draft-for-women stance. Excluding women from the draft on the one hand frees women from forced military service, but at the same time our exclusion may reinforce the reality of male domination.

There are three good reasons for us as women to oppose the draft. Firstly, the draft fundamentally violates civil liberties. It is a form of involuntary servitude, a type of forced labor, where one becomes an object under other's commands. As women, we know these conditions all too well. Today we are still engaged in trying to secure a fundamental right for women, the right to motherhood as a choice not an enforced status. Thus as feminists, as civil libertarians, we oppose involuntary servitude in *all* its manifestations.

Secondly, referring again to Westmoreland's statement — "fight *HIS* nation's battles," we must ask what defines "*HIS* nation's battles." U.S. aggression against the Vietnamese and earlier, the North Koreans, not to mention against our own soldiers, is a legacy that remains with us. We must keep this memory alive, in our consciousness, and know that an anti-draft movement must in our present context be an anti-war movement. The interests of Exxon are not the interests of the American people — their profits have been our expenses.

And lastly, for us to accept another obligation to the state at a time when we are so far from equality in rights must be interpreted as a setback for women, not a victory.

There is another dimension to Westmoreland's rhetoric — and that is an appeal to all men as men, creating a way for men, whether they be corporate executives or workers in a factory to identify with each other based on a shared status as men, a status which reinforces women's subordination. This appeal to masculinity uses male-bonding to connect the interests of Exxon with those of the average man. Examples of the power of male-bonding

within the armed forces have been made known to us by the female enlistees who are now testifying before congressional hearings. They have testified that the sexual harassment they receive from male recruits is worse than the bad treatment they have gotten from civilian men in other work situations. There is an ugly irony in President Carter's attempt to force a generation of young women to be subjected to this kind of harassment in the name of women's liberation.

On the other hand, what kind of "protection" is it that women are getting in not being required to register for the draft? The sexual politics that brings us the draft (for men only) will continue to legitimate the extraordinary rate of assault, rape, and murder that women suffer from men in our society. The time-honored reward given to all soldiers is permission to rape and kill women who belong to "the enemy." Male bonding becomes gang rape. Such training enlarges the violence which, in a less dramatic form, already dominates the lives of so many women. The threat of a draft, even if it is not instituted, has already been a rationale for increased spending on armaments, bringing the threat of nuclear war closer; it increases the power of those who seek to eliminate the meager human services our society provides and on which so many women depend; it has escalated jingoism and probably will contribute to the general level of violence, including that against women.

So, as feminists, we must fight against the draft as part of our struggle for the empowerment of women. In doing this we must also fight *within* the anti-draft movement itself for this empowerment. The era of "make love, not war" — a demand for women's total accessibility for the men in the movement — is over. Our male allies must understand and respect the importance of sexual politics in both the draft and anti-draft movements, if we are to effectively challenge the roots of the problem.

Answer to Last Week's Double Crostic

QUOTATION: The existence of the women's movement and of new women's presses puts pressure on establishment publishers who are forced to become aware of the wide audience there is for fiction which projects positive images of lesbians.

WORDS:

- A. JEWISH
- B. A ROOM OF ONE'S OWN
- C. NUCLEAR WEAPONS
- D. EXCITEMENT
- E. RECEIPT
- F. UNINHIBITED
- G. LEATHER BAR
- H. EFFECT
- I. LEFTOVERS
- J. EUPHEMISM
- K. SPOOF
- L. BOW DOWN TO
- M. ISHERWOOD
- N. ABSCESS
- O. NEPHEW
- P. IN THESE TIMES
- Q. MASOCHIST
- R. AIMS
- S. GERTRUDE STEIN
- T. EFFERVESCE
- U. SHOPS

AUTHOR AND TITLE:

Jane Rule. *Lesbian Images*

ures," it remains stuck in the soiled rage of hurt and pain. If Innaurato wanted to put his audience through torture (at least symbolic or metaphoric) his main character is put through, the least he could do is let us — along with Benno — leave, become totally free of the structure that has imprisoned us, and sense — along with Benno — the release. As it is, we lose the pain, become numb, and ultimately, distanced, from what is on the stage.

Unicorn

Continued from Page 10

her. And I knew I loved her. And she was, of course, Pat Bond.

That was in April 1978. In March 1979 my editor asked me to interview Pat on the occasion of her first live Boston appearance — also benefits for GCN. Kruk and Ian, members of the GCN collective and good friends of Pat's hosted her then as now, and made it possible for my sother and me to meet Pat and interview her while enjoying a meal at their home.

It really was love at first sight. We all just got along as if we had known each other forever. Now, I don't know or claim to know what it is in the course of human events that makes this kind of magic. I only know that the magic is there and it is what wipes a tear away from the soul at times when nothing else can.

Blimpie


Continued from Page 12

and depleted. His sense of identity seeped out from his body and this is what he calls the "transfiguration of Benno Blimpie." *The Transfiguration of Benno Blimpie* is not about a character in search of a play; it's about a character in search of a way to get *out* of a play, and a body. By reducing his body to shit and mud, Benno is able to "transfigure" — to be his real self. The problem with the play is that it never "transfig-

THE GAY GUY'S GUIDE

SO. STATION 423-4340

DIRECT FROM NEW YORK



1 "Boys of Venice" X

2 Jack Wrangler's "Gemini" and "Truck It" X

Boston's Best All Male Show!

"GAY ATHEIST LEAGUE OF AMERICA may well be the fastest growing gay group concerned with the issue of religion in America today" ADVOCATE, Jan. 10, 1980

IF YOU BELIEVE organized religion is the greatest enemy of lesbians and gay men write for free copy of GALA Review to:
GALA, P.O. BOX 14142, SAN FRANCISCO CA 94114

GayCommunityNews





GAY COMMUNITY NEWS

	Subscription Price	Newsstand Price
<input type="checkbox"/> 3 years (150 issues)	\$47.00	\$75.00
<input type="checkbox"/> 2 years (100 issues)	\$33.50	\$50.00
<input type="checkbox"/> 1 year (50 issues)	\$17.50	\$25.00
<input type="checkbox"/> 25 weeks	\$10.00	\$12.50
<input type="checkbox"/> 12 weeks	\$5.00	\$6.00

These rates are for subscriptions within USA. Add 20% for foreign. AMOUNTS RECEIVED IN EXCESS WILL BE CONSIDERED DONATIONS, WHICH ARE GREATLY APPRECIATED.

☐ NEW

☐ RENEWAL

Name

Address

City State Zip

Mail with payment to:
 GCN Subscriptions
 22 Bromfield St.
 Boston, MA 02108

Name

Account No.

Expiration Date

Signature

☐ VISA

☐ MASTERCARGE

All subscriptions are sent in sealed, plain envelopes. Make check or money order payable to "GCN". Do NOT send cash through the mail. Our subscriber list is confidential, and is never sold or used except for mailing GCN.

**STAY IN TOUCH
WITH YOUR COMMUNITY**

Quick Gay Guide

Boston Area (617)

INFORMATION/SERVICE/SOCIAL

BAGALS (Boston Area Lesbian and Gay Schoolworkers)	
P.O. Box 178, Astor St., Boston, 02123	
Boston Asian Gay Men & Lesbians	
c/o Glad Day Bookshop, 22 Bromfield St.	
Boston, 02108	542-0114
Chiltern Mountain Club	227-6167
Box 104, 104 Charles St., Boston 02114	
Claerspace, Box 119, 104 Charles St. Boston 02114	
Committee for Gay Youth,	
GCN Box 10GY, 22 Bromfield St. 02108	266-6103
El Comité Latino de lasbianas y homosexuales de Boston	
P.O. Box 365, Cambridge, 02139	354-1755
Frenz & Luvvars Assoc.	
P.O. Box 814, Boston 02123	
Gay Speakers Bureau, P.O. Box 2232,	
Boston 02107	354-0133
Gay Recreational Activities Committee	
(GRAC), c/o GCN Box 8000	282-9161
Lesbians and Gay Folkdancing	661-7223
c/o GCN Box Dee, 22 Bromfield St., Boston, MA 02106	
Lesbians and Gay Hotline (8-12pm, Mon.-Fri.)	428-9371
Lesbian and Gay Parents Project	
21 Bay St. Cambridge 02139	492-2655
Older and Other Geys, c/o GCN, Box 1500,	
22 Bromfield St., Boston 02106	
Outreach Institute	
Box 368, Kenmore St., 02215	277-3454
Parents of Geys	542-5188 (days), 426-9371 (nights)
Project Place	267-9150
Tapestry Counseling Inc.,	
20 Sacramento St., Cambridge.	661-0248

POLITICAL/LEGAL

BLAGMAR (Boston Lesbians and Gay Men	
Against the Right)	266-6103, 676-8788
B.U. Gay and Lesbian Legal Association	236-4710
B.U. Law School, 755 Comm. Ave.	387-1394
Cambridge Gay Political Caucus,	
P.O. Box 216, E. Cambridge 02141	491-0968
Civil Liberties Union of Mass.	742-8020
GLAD (Gay and Lesbian Advocates	
and Defenders, 2 Park Sq.	426-1350
Harvard Committee on Gay Legal Issues	
Roscoe Pound Hall, Cambridge, 02138	
Robin MacCormack, Mayor's Office	725-4410
Mass Gay Political Caucus	
Suite 407, 739 Boylston St.	242-3544
National Lawyers Guild, 595 Mass. Ave.,	
Cambridge 02139	542-5415, 542-6837

STUDENT

Gey People at BU, c/o Program Resources Office	
Georgia Sherman Union, Boston University.	353-3846
Gey Academic Union of New England,	
P.O. Box 212, Boston 02101	881-6500
Gey/Lesbian Concern Group of Boston College	
P.O. Box L199, Chestnut Hill, MA 02167	
Gey People's Group, UMess/Boston	
(Harbor Campus), Bldg 1, 4th fl, Rm 176	267-1900x2169
Harvard-Radcliffe Gay Student Assn.	776-1487
Harvard-Radcliffe Gay Info.	495-5476
MIT Geys, Rm. 50-306	253-5440
Northeastern Gay Student Org., c/o Student	
Activities Office, 255 Eli Cir.	
Tufts Gay Community, c/o Student	
Activities Office, Medford 02155	

WOMEN

Arcadia Counseling for Women, 520 Comm Ave	
(Kenmore Sq.)	247-4861 x58
Cambridge Women's Center	354-8807
Daughters of Bilitis, 1151 Mass. Ave.,	
Cambridge 02138	661-3633
Gey Professional Women's Assn.,	
Box 308, Boston U Sta., Boston 02215	
Janus Counseling for Lesbians,	
21 Bay St., Cambridge	661-2537
Lesbian Liberation, c/o Women's Center	354-8807
Massachusetts Feminist Federal Credit Union	
186½ Hampshire St., Camb.	881-0450
National Organization for Women	881-6015
99 Bishop Allen Dr., Cambridge 02139	
Tufts Women's Center	628-5000 x793
Womanspace, 636 Beacon St. (Kenmore Sq.)	267-7992
Women's Alcoholism Program,	
1348 Cambridge St., Cambridge 02139	881-1316
Women's Community Health Center,	
639 Mass. Ave., Cambridge	547-2302

RELIGIOUS

Am Tikva, P.O. Box 11, Cambridge, 02138	
Dignity, 355 Boylston St., Boston 02114	536-6516
Friends (Quaker) for Lesbian and	
Gay Concerns	776-8377
Integrity, P.O. Box 2582, Boston 02208	262-3057
Lutherans Concerned for Gay People	536-3788
Metropolitan Community Church	523-7664
Fr. Paul Shanley (Exodus Center)	964-0996
Unitarian Universalists Office of Gay Concerns	
25 Beacon St., Boston 02108	742-2100

MEDIA

Closet Space WCAS (740 AM)	492-6450
Esplanade	787-1084
Feg Rag	881-7534
Gay Community News	426-4469
Gay Way Radio WBUR (90.9 FM)	353-2790
Good Gay Poets	266-6103
Hit Parade, 104 Charles St., Boston, 02114	268-5800
Lesbian and Gay Media Advocates	
c/o GCN, 22 Bromfield, 02108	426-9371
Musically Speaking WMBR (88.1 FM)	253-4000
Xanadu Graphics, 143 Albany, Camb. 02139	661-6975

MEDICAL/COUNSELING

Alcoholics Anonymous	426-9444
Arcade Counseling, Lesbian Support Group	
520 Comm. Ave.	739-2200 x56
Fenway Community Health Center	267-7573
Gey AIAnon (families of alcoholics)	843-5300
Gay Nurses' Alliance/East	
P.O. Box 673, Randolph, MA 02368	
Gender Identity Service	864-8161
Homophile Alcoholism Treatment Service	542-5188
Homophile Community Health Service	542-5188
Mass Bay Counseling	965-1311
31 Channing St., Newton Corner 02158	
Sexual Health Centers of N.E., Inc.,	
739 Boylston St., Boston 02116	266-3444
Tufts Skin Care Clinic (VD treatment)	956-5293
Turley & Assoc.,	
31 Channing St., Newton, 02158	965-2040

BOOKS/BARS

Glad Day Book Shop, 22 Bromfield	542-0144
New Words, 188 Hampshire, Cambridge	
02139	676-5310
Red Bookstore, 136 River St., Camb.	491-6930
The Bar (Disco Dancing, Mostly Men)	
252 Boylston St.	247-9308
Buddies (Cruise-Disco)	
733 Boylston St.	262-2480
Chaps (Denim, Men)	
27 Huntington Ave.	266-7776
Delivery Entrance (et the House Restaurant)	
12 Wilton St.	783-5701
Harry's Place (Dancing, Men)	
45 Essex St.	338-8816

Harble's Ramrod Room (Leather, Man)	
1254 Boylston St.	247-0989
Jacques (Mixed, Dancing)	
79 Broadway	338-9066
Napoleon Club (Men, Dancing Fri.-Sun.)	
52 Piedmont St.	338-7547
Paradise (Talking, Mostly Men)	
160 Mass. Ave. (Cambridge)	864-4130
Playland (Men, some Women)	
21 Essex St.	338-7254
Prelude (Woman)	
Dartmouth St.	
Saints (Women)	354-8807
Somewhere (Disco Dancing, Mostly Women)	
295 Franklin St.	423-7730
Sportar's Cafe (Men)	226 Cambridge St.
Together (Disco Dancing, Mixed)	
110 Boylston St.	426-0086
Club Boston (Gay men's baths)	
4 LaGrange St.	426-1451

Eastern Mass. (617)

INFORMATION/SERVICE/SOCIAL

Gey Hotline	756-0730
Mess. Teachers Assoc./Gay Rights Caucus	
P.O. Box 75, New Salem 01355	
Montachusett Gay Alliance, Fitchburg	342-5117
North Shore Gay Alliance	745-6966
Box 806, Merblehead, 01915	
Provincetown 24-Hour Drop-In Center	487-0387
Survival Crisis Line	471-7100

RELIGIOUS

Christian Community Church,	
112 Emerson St., Haverhill 01830	363-2288
Dignity Merrimack Valley	
P.O. Box 348, Lowell 08853	851-6711
MCC Worcester, 2 Wallington St.,	753-8360

WOMEN

Everywoman's Center, Box 949, 14 Center	
St., Provincetown 02657 (4-6pm)	
Lesbian Support Group, Mercy Otis Warren	
Women's Center, 296 Main St., Hyannis	02601
771-6739	
New Bedford Women's Clinic	999-1570
Origins, Inc., A Women's Center	
169 Boston St., Salem 01970	745-5673
The Women's Bookstore	
1067 Main, 01803	791-5127
Women's Meeting House	
69 Downing St. 01610	752-5905

STUDENT

Clark U. Gay Alliance, 950 Main, A-70	
Gey Outreach Assoc. for Lowell (Univ.) Students	
South Campus, Student Union Rm 348	453-3804
Salem State Gay Task Force	
Salem St. College, Salem 01970	745-0556 (ext. 209)

Western Mass. (413)

INFORMATION/SERVICE/SOCIAL

Berkshire County Gay Coalition,	
P.O. Box 1562, Pittsfield 01201	447-7616
Gey Counseling Collective	
406F Student Union	
UMass, Amherst	545-2645
Gay Man of Franklin Cty.	
Box 771, Granfield	773-8401
Help Line	664-6391, 664-6392
Together, Box 427, Forest Park Sta.,	
Springfield 01106	

WOMEN

Common Woman Club, 78 Masonic St.,	
Northampton 01060	584-4580
Everywomen's Center, Amherst	545-0883
Gay Women's Caucus, Amherst	545-3438
Naw Alexandria Lesbian Library	
P.O. Box 111, Huntington 01050	
Southwest Women's Center	545-0626
Womanfrye Books	586-6445

RELIGIOUS

Dignity/Springfield, P.O. Box 1604	
Springfield 01101	

STUDENT

Lesbian Union, 920 Campus Center,	
UMass, Amherst 01003	545-3438
People's Gay Alliance, RSO 368 Student	
Union, UMass, Amherst, 01002	545-0154

Connecticut (203)

INFORMATION/SERVICE/SOCIAL

Conn. Gay Task Force, P.O. Box 1139,	
New Haven 06505	436-8945
Gay Switchboard, Hartford, M-F 11-2 pm,	
6-11 pm, P.O. Box 514, Hartford 06101	522-5575
Gay Switchboard, New Haven, M-F 6-11 pm,	
P.O. Box 2031, Yale Station,	
New Haven 06520	436-8945
Gey Youth-New Haven, P.O. Box 2031	
Yale Sta., New Haven 06520	436-8945
George W. Henry Foundation (counseling),	
45 Church St., Hartford 06103	522-2646
Greater Hartford Lesbian & Gay Taskforce	249-7691
Institute of Social Ethics/Gay National	
Archives, One Gold St., Suite 22-BC,	
Hartford 06103	547-1261
So. Conn. Org. for Human Rights,	
P.O. Box 3792, New Haven 06525	582-1007

WOMEN

Gay Women's Collective, c/o Women's Center,	
Box U-116, UConn, Storrs 06268	486-4738
Heartroots Feminist Therapy Collective,	522-2763
214 Laurel St., Hartford 06105	747-5451
Lesbian Rep, New Haven, 148 Orange St.,	
New Haven 06510	436-0645
Women's Center, Hartford, 57 Pratt St.,	
Rm 301, Hartford 06103	525-2382
Women's Center, Manchester Community	
College, P.O. Box 1048, Manchester, 06040	646-4900
Women's Center, UConn, Box U-116,	
Storrs 06828	486-4738
Women's Center, Wesleyan, Box WW,	
Wesleyan Sta., Middletown 06457	347-9411
Women's Liberation Center, New Haven,	
148 Orange St., New Haven 06510	436-0645

STUDENT

Eros, Gay Students at Trinity College	
c/o Chaplain's Office, Hartford 06106	527-3151
Gey Alliance, New Haven & Gay Alliance at Yale,	
P.O. Box 2031, Yale Sta., New Haven 06520	436-8945
Gay Alliance, UConn, Box U-8, Storrs, 06268	486-2273
Gey Alliance, Wesleyan, c/o Women's Center,	
Box WW, Wesleyan Sta., Middletown, 06457	347-9411
Gay and Lesbian Alliance, So. Conn. St. College,	
386 Sherman Ave., New Haven 06511	865-2802
Gay Community, Conn. College	
P.O. Box 1295, New London 06320	442-1807
Lesbians, Wesleyan, c/o Women's Center,	
Box WW, Wesleyan St., Middletown 06457	347-9411
Yelesbians, P.O. Box 2031, Yale Sta.,	
New Haven 06520	436-8945

RELIGIOUS

Dignity/Fairfield County,	
P.O.Box 348, Baldan Ste. Norwalk, 06850	
Dignity/Hartford, P.O. Box 72,	
Hartford 06141	233-8325
Dignity/New Haven, P.O. Box 285,	
West Haven 06516	436-8945
Integrity/Hartford, P.O. Box 3681,	
Central Sta., Hartford 06103	522-2646
Integrity/New Haven, P.O. Box 1777,	
New Haven 06507	767-1516
MCC/Hartford, P.O. Box 514,	
Hartford 06101	232-5110
MCC/New Haven, P.O. Box 1273,	
New Haven 06505	777-9808

MEDICAL/COUNSELING

Gay AA (Danbury)	746-5341
Gey Health Workers at YNNH,	
Box 2031, Yale Sta., New Haven, 06520	436-8354

Rhode Island (401)

INFORMATION/SERVICE/SOCIAL

Gay Help Line	751-3322
Gey Community Services of R.I.,	728-9269
Box 6563, Providence 02940	728-6023

MEDICAL/COUNSELING

Providence Gey Group of AA	333-1396
----------------------------	----------

WOMEN

Gay Women of Brown, c/o Sarah Doyle	
Women's Center, 186 Meeting St.,	
Providence, 02912	863-2169
Lesbian Feminist Union, Sarah Doyle Center	
Box 1629 Brown Ste., Providence 02912	863-2169
Support Group for Gay Women Over 25	
Box 755, Pawtucket 02860	942-5368

STUDENT

Brown/RISD Gay Students, Box 49, Brown U.,	
Providence 02912	863-3062

RELIGIOUS

Dignity/Providence	724-0132
Box 2231, Pawtucket 02861	
MCC/Providence, 5 Junction St., Providence	272-9247
MCC Innovative Ministry (terminally ill, aged and	
handicapped), Rev. Micheal Nordstrom	272-8482

New Hampshire (603)

INFORMATION/SERVICE/SOCIAL

Dignity/Integrity 52 Pleasant St., Concord 03301	
Neshua Area Geys, P.O.Box 3472,	
Nashua 03061	Paul 888-1305
NH Coalition of Lesbians & Gay Men	
Box 521, Concord 03301	226-8049
NH Lambda, Box 1043, Concord 03301	
Concord 224-3765, 431-1541; Keene 399-4927;	
Neshua 889-1416	
Speakers Bureau, Box 521, Concord 03301;	
Box 3472, Neshua 03061	

MEN

Central N.H. Man's Support Group	
31 Union St., Concord 03301	228-8049
Concord Bisexual Support Group	
67 Thorndike St.	
Seacoast Gay Man, P.O. Box 221	Portsmouth 03801

WOMEN

Full Circle, monthly feminist news	
Journal, P.O. Box 235, Contoocook, NH 03229	
Lesbian Feminist Collective, Box 47, Penacook	

STUDENT

Dartmouth Gay Students' Assoc.	
Hinmen Box 5057, Hanover 03755	

Vermont (802)

INFORMATION/SERVICE/SOCIAL

Southern Vermont Lesbians/Gay Men's	
Coalition, P.O. Box 1034, Brattleboro	053

Calendar

weekly events

sundays

Boston, MA — Gay Recreational Activities Committee (GRAC). Swimming at Lindemann Center (Stanford St/Gov't Ctr.). Men and women. 2-4pm.

Boston, MA — Gay Recreational Activities Committee (GRAC). Roller skating. Hatch Shell, Esplanade. Men and women. Call 282-9161 for info.

Boston, MA — Chiltern Men's Basketball. Lindemann Center (Gov't Ctr.). 4:30-6pm. Info: 227-6167.

Boston, MA — Chiltern Running Club. Jogging and racing on the Esplanade. Suns. at 1, Mon, Wed, & Fri at 6. Info: 367-2776.

Boston, MA — Chiltern Volleyball for men and women. 3-4:30. Lindemann Ctr. Info: Dee, 266-2147.

Boston, MA — Gay AA meets at Old West Church, 131 Cambridge St. Gay men and women. 2:30pm.

Greenfield, MA — Gay Men of Franklin County. Every third Sun. Green River Cafe, Osgood St. 7pm.

Orleans, MA — Shoreline, a gay social group, alternative to the bers, on Cape Cod. Meets every 2nd Sunday. Info: P.O. Box 1614, Orleans, MA 02653.

New York, NY — Lesbian Feminist Liberation. Women's discussion. Women's Center, 243 W. 20th St. 691-5460. 3pm.

New York, NY — Rainbow Society. Deaf gay meeting. Manhattan Community Center, 75 Morton St. 2nd Sunday of the month. 2pm. 755-1426.

New York, NY — Dyke Anarchists meet. 339 Lafayette St., 7pm.

New York, NY — Gay People in Health Care. Meeting. Third Sunday. St. Vincent's Hospital, 7th Ave. and 12th St., Room 207, 7:30pm. 499-1453. (Mon-Fri, 6-10pm).

Concord, NH — NH Coalition of Lesbians and Gay Men. 1st Sun. of the month, 1-5pm. Statewide political action group. Info: 228-8049.

Philadelphia, PA — Gay Coffeehouse, 326 Kater St. 4-8pm. For info on other activities call WA2-1623 or 928-1919.

coming events

mar 24 mon

Brattleboro, VT — Southern Vermont Lesbians/Gay Men's Coalition. Benefit Mexican dinner at the Common Ground, 25 Elliot St. 6-9pm. Dinner prices start at \$2.50, beer and wine served, followed by a full evening of music.

25 tues

Boston, MA — Gay Way (WBUR, 90.9FM) 'Self-avowed or Return of Queer Hour,' special theatrical satire/soap opera on social and self-oppression. Demian and Sweet Corn Theater Co. 8:30pm.

Boston, MA — Public hearing on Senate Bill 139 (anti-discrimination bill). Room 462, State House, 10:30am. Call the office of Senator Bill Owens for more info: 727-8934.

Salem, MA — North Shore Gay Alliance. 'How to collect oral history,' a talk by John Fox. Salem St. Coll. Student Union (Day Lounge). 7:30-9:30pm.

New York, NY — 'Single again,' with Beverly Goff, psychotherapist. Discussion of being a single lesbian again. West Side Discussion Group. 26 9th Ave., 8:30pm. \$2 donation. Social hour. All women welcome.

Cambridge, MA — 'Fertility awareness group for lesbians,' a 4 week group in basic body knowledge. Info: 547-2302.

26 wed

Boston, MA — 'Lesbian and Gay Alcoholism,' a workshop presented by Homophile Alcoholism Treatment Service, to be attended by medical and psychiatric personnel from New England. Info: 527-7100.

New York, NY — Meeting of the Advocates for the protection of Lesbian and Gay Youth. Washington Square Church, 133 W. 4th St. 7:30pm.

mondays

Boston, MA — Gay Light Support Group for high school and college age women who are, or are considering being, lesbians. Arlington St. Church, 355 Boylston. 7-9pm. Join us for raps, projects and outings.

Cambridge, MA — LUNA (Lesbians United for Non-nuclear Action) meeting. Women's Educ. Ctr., 46 Pleasant. 354-8807. 7-10pm.

Brattleboro, VT — Southern Vermont Gay Men meet every 4th Monday at the Common Ground, 25 Elliot St. 7:30pm.

Morristown, NJ — Gay Activist Alliance in Morris County (GAAMC). Meetings, discussions, socials. Morristown Unitarian, Normandy Heights Rd. 762-6217. (NJ Gay Switchboard: (609) 921-2565.)

New York, NY — Christopher St. Lib. Day Comm. meets second Mons. at 348 W. 14th St. 7:30pm.

New York, NY — Lesbian Feminist Liberation Meeting. Women's Center, 243 W. 20th St. 691-5460. 7:30pm.

New York, NY — Comité Homosexual Latinoamericano. Meeting for men and women. 8pm. 339 Lafayette St. 677-0237.

New York, NY — Meeting of the NY Coalition of Black and Third World Lesbians and Gays. Triangle Ctr., 26 9th Ave., 3rd floor. 7:30pm. Anyone interested in these issues is welcome regardless of race.

New York, NY — WBAI (99.5FM) The Lesbian Show. 10pm. 279-0707.

New York, NY — NY Gay Community Marching Band. Rehearsal. 7-10pm at Medusa's Revenge, 10 Bleeker St. Info: 864-1700, x709. Musicians, twirlers, etc. No auditions.

New York, NY — NYC Gaymen's chorus rehearsal. 7:30pm. Church of the Beloved Disciple, 348 W. 14th St. 691-3414. All men welcome.

tuesdays

Boston, MA — ClearSpace rap groups: Living as a lesbian woman, Gay Male experience, Bisexual groups, Women's issues. Second Tuesdays. Arlington St. Church, 355 Boylston. 8pm.

Cambridge, MA — Daughters of Bilitis. Organization for women. Discussion group. Old Cambridge Baptist Church, 1131 Mass Ave. 8pm. Call 661-3633 for info on all DOB activities.

Boston, MA — Gay Way radio program. (WBUR, 90.9 FM) Join co-hosts Ann Maguire and David Socia and their guests. 8:30pm.

Cambridge, MA — Coalition for Direct Action at Seabrook. Orientation sessions for May 24 occupation/blockade. At the Clamshell Office, 595 Mass Ave. (near Central Square). 7:30pm. Info: 661-6204.

Boston, MA — Mass Gay Political Caucus will meet at Buddies, 733 Boylston St (new location) between 7 and 8:30pm. Newcomers are very welcome.

27 thurs

Boston, MA — GCN LAYOUT. SEE THURSDAYS ABOVE FOR DETAILS.

Boston, MA — Boston Area Lesbian and Gay History Project. Meeting to share ideas and experiences in doing lesbian/gay history. Glad Day Book Shop, 22 Bromfield St. (near Park St. Station). All are welcome. 7:15pm.

Cambridge, MA — Gay male singer/songwriter Jonny Golden will be joined by friends in a farewell concert to Boston. The Red Bookstore, 136 River St. (near Central Sq.) 8pm. \$1.50. Refreshments.

New York, NY — Meg Christlan, lesbian feminist folksinger, presented by Gay People's Union of NY. At NYU Loeb Student Ctr., 566 LaGuardia Pl. Women and men welcome. 8pm. Info: 598-3757.

New York, NY — Womanbooks presents a discussion of alcoholism and pills. 201 W. 92nd St. 8pm. Women welcome.

28 fri

Boston, MA — GCN GETTING THE PAPER OUT! SEE FRIDAYS ABOVE FOR DETAILS.

Boston, MA — Chiltern Running Club. Joggers and racers meet on the Esplanade Mondays, Wednesdays and Fridays at 6pm and Sundays at 1pm. Info: 367-2778.

Cambridge, MA — AmTikva. Slides from the Soviet Union. Wine, cheese, crackers donation. 8pm. 312 Mem Dr (corner of Mass Ave)

Boston, MA — Beacon Hill Bachelors pot luck supper. Hill House at 7pm. Info: Sturgis at 227-6167 or Eric at 367-1292.

Pleinfield, VT — (WGDR, 91.1FM) Braddlee and guests. Cell In Open access-community radio. Midnight on.

Hartford, CT — Greater Hartford Lesbian and Gay Taskforce meets at Hill Ctr., 350 Farmington Ave. 7pm. (First Tuesdays) Info: 249-7691.

wednesdays

Boston, MA — OUT HERE! Evening rep group organized by and for lesbian and gay youth 14-21 years old. Arlington St. Church, 355 Boylston. 7-9pm. Join us to meet and talk about our lives.

Boston, MA — Gay Recreational Activities Committee (GRAC). Volleyball. Lindemann Center (Stanford St/Gov't Ctr.) Men and women. 8-10pm.

Cambridge, MA — Open meetings to organize a women's political party. Cambridge Women's Center, 46 Pleasant St. 7pm. All women invited. For info call 876-0704.

Cambridge, MA — Harvard-Radcliffe Gay Students Assoc. meeting. Phillips Brooks House, Harvard Yard. 8-10pm. Info: 495-5478.

Bellevue Falls, VT — The Coffee House. Southern Vermont Lesbian & Gay Men's Coalition. 7-11pm at the Andrews Inn, on the Square. Refreshments, music, poetry. For info call Kevin 387-GAYS.

New York, NY — WBAI (99.5FM) Gay Rap. 279-0707.

New York, NY — Chelsea Gay Association. Meets last Wednesday of the month. Coffeehouse. Call 691-0057 for info.

New York, NY — Gay Teachers Assoc. members meet (1st Wed.) and rap group (3rd Wed.). Info: 255-5969 or 499-1060.

thursdays

Boston, MA — GCN proofreading and layout (basically cutting and pasting with a little beer and pretzels on the side). No experience necessary. We'll teach you all you need to know! Proofreading begins 5-lah and layout 6-lah. 22 Bromfield St. (near Park St and Washington St subway stops), 2nd floor. 426-4469.

Cambridge, MA — Daughters of Bilitis. Organization for women. Discussions and social hour. Old Cambridge Baptist Church, 1151 Mass Ave. 8pm. Call 661-3633 for info on all DOB activities.

Hartford, CT — Transvestism: a program presented by Integrity. Church of the Good Shepherd. 8pm.

New York, NY — Lesbian/Gay Coffeehouse, 47-49 E. 65th St (between Park and Madison), 4th floor. 8pm on. Info: 570-5199.

29 sat

Storrs, CT — A night of Women's Entertainment sponsored by the Gay Women's Collective of UConn Women's Center. Singers, jugglers, poets etc. BYOB Puerto Rican Ctr. 8pm. \$2 donation. Info: 486-4738.

Westminster, MA — Montachusett Gay Alliance Fundraiser Supper. At Mike and Frank's house. 7pm. Bring a side dish. Donation: \$2-\$3 per couple. Call (617) 874-2317 for info and directions.

New York, NY — General meeting of the Committee of Black Gay Men. Triangle Gay Community Center, 26 9th Ave. 3rd floor. 1:30pm. For black men only.

30 sun

Cambridge, MA — Lesbian and Gay Folkdancing at Phillips Brooks House, in Harvard Yard. 1:30-4pm. Info: Judy 661-1436 or Dee 661-7223.

Cambridge, MA — (WCAS, 740AM) Eric Rotes, delegate to the upcoming White House Conference on the Family, will discuss the conference. New time: 11am.

Bedford, MA — Bedford-Concord area social club meeting at 7:30pm. Call Joe 897-7813 for details.

Boston, MA — Mary Watkins and Rashida Shah in concert to benefit the New England Women's Symphony. 8pm Jordan Hall. Info: 782-8225.

Boston, MA — Rock Against the Draft, benefit concert for Boston Alliance Against Registration and the Draft. 7pm. Modern Theater, 523 Washington St. Info: 426-8445.

New York, NY — 'Lesbians and Women's Music,' a program sponsored by Lesbian Feminist Liberation. Women's Center, 243 W. 20th St. 2nd floor. 3pm. Women welcome. Refreshments. \$1 donation.

Cambridge, MA — Lesbians with children. Support group. 8-10pm. Cambridge Women's Center, 46 Pleasant St. 354-8807.

Cambridge, MA — Lesbian Liberation. 7:30-8pm munchies; 8-10pm discussion. Cambridge Women's Center, 46 Pleasant St. 354-8807.

New York, NY — Gay Activists Alliance regular meeting at 339 Lafayette St. (near Houston) 8:30pm. All are welcome!

Somerville, MA — Lesbian support group for younger women in Somerville. 7:30pm at the Somerville Women's Center, 38 Union Square (second floor over laundromat). For info call 623-9340.

fridays

Boston, MA — Come to GCN office, 22 Bromfield (near Park St. subway stop), 2nd floor, anytime after 5 for as long or as short as you like (until about 11pm) to help send the paper out to subscribers. (There are LOTS of them and we do need help!) Refreshments and good times. Men and women welcome. 426-4469.

Boston, MA — 'Musically Speaking' with Melanie Berzon. Women's radio program: Jazz, R&B, women's music, ideas, events information. 1-4pm on WMBR (88.1FM) Call 494-8810 for input.

Boston, MA — Chiltern Men's Swimming. 7-9pm all ages. Lindemann Center (near Gov't Ctr.) Info: 267-2776.

Boston, MA — Gay Rec. Activities. Basketball. 7-9pm. Lindemann Ctr. (Gov't Ctr.) Info: 282-9161.

Cambridge, MA — Daughters of Bilitis. Over 35 rap group at Old Cambridge Baptist Church, 1151 Mass Ave. 8pm. (4th Friday and 2nd Wednesday of each month).

New Bedford, MA — Support Group for gay women meets at Women's Center, 252 County St. 7pm. 996-3343.

saturdays

Boston, MA — Out Here! for lesbians and gay youth 14-21 meets from noon to 5pm at the Arlington St. Church, 355 Boylston. Join us for outings, reps and projects.

New York, NY — Gay Youth rap group. 26 9th Ave. 1pm. 242-1212.

apr 1 tues

Boston, MA — Gay Way (WBUR 90.9FM) Join co-hosts Ann Maguire and David Socia and their guests. Call (617) 353-2790 for on air calls. 8:30pm.

New York, NY — 'Energy and us,' featuring Barbara Taylor of the New York Petroleum Council. Vacation places for lesbians will be discussed. Women welcome. West Side Discussion Group. 26 9th Ave. 8:30pm. Social hour and refreshments. \$2 donation.

3 thurs

Boston, MA — 'A celebration of Spring,' a benefit for the Lesbian and Gay Hotline, will be held at the Napoleon Club, 52 Piedmont, featuring catered buffet, big band music. 8pm-1am. Call hotline 426-9371 for info.

Boston, MA — Boston Area Lesbian and Gay History Project meeting to share ideas and experiences in doing lesbian/gay history. Glad Day Book Shop, 22 Bromfield St. (near Park St.) 7:15pm.

Boston, MA — Chiltern Mt. Club meeting to organize spring tennis. 7pm. For details call 266-8587.

Boston, MA — Chiltern Mt. Club camping and biking trip on May 23rd (Memorial Day weekend) on Martha's Vineyard. Make reservations now if possible. Call John at 275-1336 between 10am and 11pm.

Boston, MA — Fourth Annual Round-up of Gay People in Alcoholics Anonymous will be held Memorial Day Weekend, May 24-27. Workshops, meetings, social events. Open to all with a desire to stop drinking. For registration info write: GPAAR Roundup, Box 8683, Boston, MA 02114.

8 tues

Cambridge, MA — Janus House Resource Network for Lesbian Mothers is sponsoring a series of meetings. Tonight: Expectations of those we love. 2 Bay St. 7:30pm. \$2. Childcare in your home available by calling 661-2537 a week in advance.

The deadline for Calendar Items is Tuesday at noon for the following issue.